

THE
BAPTIST MAGAZINE.

OCTOBER, 1835.

NOTES OF A SERMON BY THE REV. ROBERT HALL,

PREACHED AT BROADMEAD, BRISTOL, APRIL 27, 1818.

“Lean not to thy own understanding.”—Proverbs iii. 5.

It is not said, *Use* not thy own understanding, pay no regard to the dictates of prudence, and yield to the blind impulses of passion. It is not the temperate use of our own faculties that is condemned, but a presumptuous confidence; a confidence produced by forgetfulness of the weakness of human nature, and of the dependance of all creatures upon God. It is in close connexion with the other precept, “Trust in the Lord with thy whole heart.” In these precepts two objects are presented to us: God, and our own understandings.

We are not to infer, that a good man is in a state of perpetual vacillation. This is contradicted by the vast number of decided characters combined with a humble trust in God. In many cases there is no room to hesitate respecting the right path to be pursued—no room to demur respecting the dictates of prudence; and, though we may still be doubtful of the issue, certain measures may recommend themselves by so great and obvious a plausibility, as fully to justify their adoption. In other cases, it is

often difficult to come to a firm and decisive conclusion; but this may be arrived at, if accompanied with perpetual dependance on God for a blessing.

Let us consider on what occasions this evil requires to be guarded against. This precept might very properly be considered with respect to religion. It is right and proper we should be like little children, and never think of superseding the dictates of Scripture by the suggestions of our own fancy. We should not refine and subtilize on the simplicity of the gospel; and above all, never think of discarding the mysteries of the gospel on account of the obscurities attending them. The matters of fact are plain, and these are the objects of our faith.

But as this would lead us into too wide a field, let us consider our text as relating to the conduct of life. And,

First. A person may be said to lean to his own understanding, who has such confidence in himself as prevents his making use of the advice and understandings of others. He, in the most

literal sense, leans to his own understanding, who refuses to consult the wisdom and experience of his most intimate and confidential friends and associates. This very book supplies frequent warning against such presumption. And with respect to the affairs of nations, the wise man suggests the same doctrine. If here and there minds of an extraordinary size are found, containing all necessary resources within themselves, such minds are few; and notwithstanding their success, would probably have succeeded more if more humble in their own sight. It is not necessary to justify your consulting another, that the person should be wiser than yourself; he may be of a more limited understanding: but the same mind is not formed to embrace all objects. As in travelling, a person of the most perspicacious sight may not always notice objects distinctly, seen by others of less powerful vision; so, in the affairs of life, a weak understanding may notice that which escapes a more powerful one. Every mind has its own habit and custom of thinking,—a peculiar light in which it places objects. Supposing the person you consult possesses a more limited mind, yet he is, at least, a more impartial judge; he has not been heated in the chase. As in games, it is commonly observed, that the looker-on has a more correct view than the parties engaged; so, in the great hazards and chances of human life, he who brings nothing but his understanding to bear on the question, will be, most likely, capable of forming a more cool and correct judgment than is consistent with the exercise of strong feeling.

Secondly. He may be said to

lean to his own understanding, who neglects to ask counsel of God.

If there be a Being at the head of the universe, governing the minutest circumstances by his all-comprehending presence, how absurd to flatter ourselves with safety, when opposed to his will! If there be such a Being, as reason and revelation unite in testifying to exist, no success can happen to us but what is the effect of his will. Not to acknowledge this in every enterprise, is to attempt to extort from Omnipotence his own gifts. Read the Old Testament, and you will find many instances of the fatal consequences of this foolish and impious self-confidence; as in the case of Pharaoh, which, if it gives any lessons, is intended to teach all mankind the folly of withdrawing their confidence from God. Never can we attempt this, without placing ourselves under the frown and malediction of the Most High. We are not to suppose, that when we seek direction of God in prayer, there will be a miraculous interposition in our favour. But when we cast our care upon God, and combine the exercise of reason and devotion, the measures that appear after such preparation to be best, may justly be considered as in coincidence with the will of God, who has a thousand ways of influencing the hearts of his creatures.

What negligence, not to have recourse to the Father of Lights! If it be presumptuous to neglect the feeble light of reason, how absurd not to seek *his* aid, who is the Author of reason, and the Fountain of illumination! When what is feebleness itself may come in contact with infinite power, and doubt and obscurity with ab-

solute certainty and clearness; what presumption, to repose in the resources of our own understandings, which are but dim reflections of the light and radiance of the Great Eternal!

Thirdly. He leans to his own understanding, who anticipates, with great confidence, the future success of his schemes and projects.

It is irrational to rest in imagination on the prospect of future joys and elevations, as if in our possession; there are so many uncertainties attached to every future event.

This anticipation of the future as a certainty is a forgetfulness of our dependance upon God; it is precisely that "boasting of tomorrow," which the Scripture condemns. The success of an event, even supposing life continued, is dependant on so many wills, as wholly to preclude certainty. There is sufficient connexion between means and ends to animate exertion; but as to the final result, "wisdom and folly show alike." There is enough to excite our hopes, but not to allow us to forget the divine hand continually stretched over us. We are allowed to form many pleasing anticipations, but there is nothing to exempt us, with certainty, from disappointment. Who knoweth what a day may bring forth?

Fourthly. He leans to his own understanding, who ascribes his past successes entirely to his own wisdom, skill, and address.

How amiable was the conduct of David, when he said, with ineffable tenderness and gratitude, "Lord, what am I, and what is my house, that thou hast brought me hitherto?" &c. 2 Sam. vii. 18. There was kindled in his heart an unquenchable flame of

gratitude to the source of all his blessings. A contrast to this is exhibited in that extraordinary man who, for so many years, alarmed Europe with his restless and destructive ambition. When about to engage in his disastrous expedition to Russia, he was reminded by the Russian ambassador, that however great his preparations, and however sanguine his hopes, all things were under the control of a greater than any human power; he is reported to have replied, "It may be so in your country; but here, I dispose of things as I please." Supposing this anecdote to be untrue, still we know enough of this extraordinary character to perceive in his overthrow the awful marks of the divine displeasure.

But presumption is not confined to the breasts of princes; it operates within a narrower sphere. Merchants and tradesmen, inflated with their own skill, have fallen victims to pride and presumption.

Let us conclude with two or three general observations.

The understanding is a noble principle. It can regulate the motions of the body and the faculties of the mind. It can receive visions of future glory and happiness. We are travellers to eternity. Apart from revelation, we know not "what is good for us all the days of this vain life." Let us raise our minds to the vast expanse of eternity which lies before us, and whose extent none but the Infinite Spirit can ascertain. Our understanding is just sufficient, aided by the lamp of revelation, to direct our course thither.

You may have seen sufficient reason, from your own observation, to justify apprehensions of the consequences of leaning to

your own understandings. You have seen some enter on the voyage of life in great gallantry and triumph, their sails unfurled, and their vessel laden with the richest stores; yet, by an unexpected breath of calamity, they have been dashed in pieces and destroyed. Where one person has lost, by inactivity, that moderate success which a wise man may lawfully wish for, hundreds have been bewildered by the meteors of brilliant genius.

How small a portion of our respectability is owing to our own skill! We are not now *what* we expected, nor *where* we expected to be. Our most careful calculations have been frustrated and baffled.

Compare the divine safety and confidence of the good man with the uncertain and precarious con-

dition of those who lean to their own understandings. He knows that Jesus Christ is gone before him into the presence of God. A portion of the tranquillity of God dwells with the good man.

Young persons are most prone to lean to their own understandings. They have met with few disappointments. Let them enter on their course of life with a perpetual dependance on God, and faith in the divine Redeemer. Let the example of Joseph, and other saints, be perpetually before you. Lay the foundation of your hopes on the Redeemer. Every day will then add to the brightness of your character. You will die in the embraces of the Saviour, and be translated to a world of unchangeable happiness.

REFLECTIONS ON THE SETTING SUN.

THE works of nature are various and beautiful, and give us an exalted view of the power, wisdom, and benevolence of Jehovah. Of all natural objects visible to us, there is not one so beautiful and glorious as the sun, nor one which is productive of such vast and important blessings. The sun is the source of light, heat, and vegetable life; and without it we should have none of the beauties of colour, or of the sweet perfumes of nature. It does not confine its blessings to any particular part of the earth; for every spot is cheered and illuminated by its rays. In this respect it gives us some idea of the benevolence of Jehovah, and of the varied blessings which flow from his hand. Hence God is called a Sun, from whom every

believer receives the blessing of spiritual light and life; and the Lord Jesus is called the Sun of Righteousness, "a light to lighten the Gentiles, and the glory of his people Israel." To a person who loves the beauties of nature, and whose mind is enlightened by the teachings of the Holy Spirit, the witnessing of the sun setting in all its glory, will lead to many pleasing and important moral reflections, especially the following.

1. *The folly of supreme and unwearied labours for the riches, honours, and pleasures of the world.*

Man is placed in this world as a probationer for eternity; yet he must not neglect those duties which are closely connected with his present comfort and well being. By the appointment of heaven he

may labour six days to obtain temporal comforts for himself and family. But man, ever prone to err since the fall, is too apt to view the acquisition of the riches of this life as supreme, and to neglect the vast and momentous concerns of his soul. He lives not to God, but to himself; and labours for riches and honours as though they were capable of imparting everlasting felicity. His pleasures are of the lowest order, the gratification of his carnal and corrupt propensities. But where are those, who, by avarice and injustice, have accumulated stores of riches, and panted after worldly honours? Every setting sun witnesses the death of many, and soon all of them must close their eyes upon those objects which they so highly prized. Their *riches* they have left behind; and their *honours* cannot follow them into eternity. Blinded by covetousness and ambition, they forgot the great *end* of their creation, and prostituted the noble powers of their minds to the basest purposes. This also is vanity and vexation of spirit. They have forgotten the exhortation, "Labour not to be rich." "Labour not (that is, supremely) for the bread which perisheth." "Take heed and beware of covetousness." 1 John ii. 15—17.

2. *The shortness of the power and triumph of the wicked.*

Jehovah, for purposes best known to himself, has often permitted wicked persons to be in great power. The Scriptures make mention of many, especially of Pharaoh and Hazael, Herod and Nero. They were all persecutors of the children of God, as well as instruments in the hands of the Lord in punishing the wicked. In their prosperity, they gloried in their armies and

the extent of their territories but the hand of Time has taken away all their possessions, and destroyed all their palaces. Their bodies have fallen beneath the power of death, and their spirits are restrained from persecuting the spiritual children of God. Well may it be said, "The triumphs of the wicked are short." The characters to whom we have adverted were moral monsters, whose names once inspired terror and dismay in the souls of their fellow-creatures. They will no more affright the lambs of Christ's fold; nor be permitted to imprison their bodies in gloomy dungeons. The bitterest persecutors of the followers of Christ will soon close their career; perhaps many of them before the sun shall have passed this day the western horizon. Ps. xxxvii. 12—15, 35—38.

3. *The final end of all the means of grace to the ungodly, and of all their sinful enjoyments.*

Though man has awfully transgressed the laws of his Maker, and justly exposed himself to the righteous displeasure of Jehovah, yet the Lord has not left him without the means of salvation. He has given him a revelation of his will, and shown, in the plainest manner, the method by which he may be saved from the dreadful miseries of the fall, and enjoy the blessings forfeited by transgression. In the fulness of time he sent his Son, as the Saviour of sinners, into this world, who, after he had communicated in the fullest manner the method of man's redemption, "died the just for the unjust, that he might bring us unto God." "On the third day he arose from the dead, and confirmed the promises made unto the fathers." Subsequent to his resurrection, he gave to his

Apostles the glorious commission, that they should "go into all the world, and preach the gospel to every creature; that whosoever believeth in him should not perish, but have everlasting life." We are blessed with hearing these glad tidings. But these means will be enjoyed no longer than the period of our probationary state. Every setting sun reminds us that we are fast hastening from them, and that we must render an account to God for the nonimprovement of them. O how agonizing the thought, to have heard the gracious invitations of the gospel, and to die without a personal interest in them! Death will seal to the ungodly the door of hope and the fountain of mercy. They will be left to feel for ever the miseries of their own folly, in despising the rich and ample provision for their everlasting happiness.

Nor will the wicked be deprived merely of all the means of grace, but also of all their sensual pleasures and gratifications. In this world their misery is often mitigated by the horse-race and ball-room, the card-table or the pleasures of intemperance; but there will be none of these mitigations in another world. They have their portion in this life, and a short miserable portion it is. The reflection upon these pleasures in another world, the impossibility of again enjoying them, as well as the *bitter* thought that pardon will never more be offered through faith in the Son of God, must, in an awful degree, increase the agony of their minds.

"Tormenting pangs distract his breast;
Where'er he turns, he finds no rest;
His sins in dreadful order rise,
And fill his soul with sad surprise."

Ah! how many, even this day, have taken a final and everlasting farewell of all that was dear to them, to reap the fruit of their iniquities! The setting sun was the closing scene of all their enjoyments. O reader, take timely warning, "for the times of this ignorance God winked at, but now commandeth all men every where to repent."

4. The termination of all the trials and temptations of the spiritual children of God.

Many are the afflictions of the righteous: they frequently arise from quarters we little expected, and assume a form we never anticipated. We must expect our share from the world, from Satan, from false friends, and from the corruptions of our own hearts; for through much tribulation we must enter the kingdom. The trials of many of the followers of Christ are weighty and long continued, but they will soon terminate. Every setting sun reminds them of a period when they shall for ever close;

"And not a wave of trouble roll
Across their peaceful breast."

2 Cor. iv. 17, 18.

Christians, be not dismayed under your various difficulties and temptations. The trials of Job were great, but they are terminated. The afflictions and sufferings of the first Christian martyrs have long ceased, and they are now rejoicing in the fulness of their salvation. Never let the sun set in the western sky without thinking of the closing scene of all your trials.

"Though painful at present, they'll
cease before long;
And then, oh how pleasant the conqueror's song!"

5. The mortality of all mankind.

Whilst thousands have opened their eyes this day to behold the glories of the natural sun, thousands have had their eyes closed by death to all the beauties of nature. The prince and the merchant, the husbandman and the artisan, the warrior and philanthropist, the believer and unbeliever, have all fallen by death. The same sun which arose as the harbinger of joy to thousands, has witnessed the sorrows and griefs of myriads. Nor can we expect any other scenes whilst dwelling on earth. It is appointed by Jehovah that all shall die, and after death the judgment. Soon every soul reading these remarks must take a final leave of all terrestrial things, and enter into the regions of eternity. Are you prepared for the exchange? Have you the marks of God's children? Do you give evidence that you are renewed in the spirit of your minds, and that Christ is formed in you, the hope of glory? To such death is disarmed of its sting, and the prospects of eternity must be joyous.

6. The happy and glorious termination of a life of piety.

Jehovah created man that he might glorify him on earth, and praise him for ever. There is no life so happy or useful as a life of piety; for "godliness is profitable for all things, having the promise of the life that now is, and of that which is to come." We cannot conceive of any sight more lovely than the consecration of the powers of the mind to the service of God and the interest of Zion, from the early period of youth till the closing scene of old age. "For the hoary head is a crown of glory, when it is found in the way of righteousness."

The sun which sets on the last day of the good man's life is the harbinger of brighter and happier days, and introduces him to those regions where he shall shine as a star of the first magnitude, and his sun never more go down.

We shall now inquire what practical influence these reflections should have over our minds?

1. They teach us the necessity of withdrawing our minds from all inordinate attachment to the vanities of time.

Where is the object on which we can fix our eye that is immutable? Vanity is inscribed on all. Riches make to themselves wings, and fly away; honours are blasted in a moment; and all the pleasures of the world are momentary and vain. Why then should we love them so inordinately? They can be no substitute for inward piety or a personal interest in the blessings of redemption. They have always had a baneful influence over the minds of those who have supremely loved them. Hence the Son of God and his inspired servants call us to set our affections (or mind) on things above, where Christ sitteth on the right hand of God. Matt. xiii. 22. 1 Tim. vi. 9.

2. They show us the importance of an immediate attention to the vast concerns of the soul.

If the body be dying, and fast hastening to the grave, the soul is also rapidly hastening to its final and unchangeable condition. The present state is the only period in which the soul can be interested in spiritual and eternal blessings; for if be not renewed and sanctified before it quit this mortal state, it cannot be renewed afterwards. Hence the Saviour says, "Except a man be born again—born of the Spirit—he

cannot enter into the kingdom of God." "Now is the accepted time, now is the day of salvation." The sun waits not for the sluggard, nor do death and judgment wait for the sinner. Ah! if you receive not the blessing of the gospel before you die, the mere hearing of its truths will awfully add to your misery.

3. *They teach believers in Christ the necessity of living a holy and useful life, and of maintaining a humble, patient, and forgiving spirit.*

"Let your light so shine before men, that they, seeing your good works, may glorify your Father who is in heaven." Let the light of spiritual knowledge appear in all your conversation, especially by instructing the ignorant in the way of salvation. Give proof that your minds are enlarged and sanctified by divine truth, by its spiritual ascendancy over all your deportment. Be as so many moral suns illuminating the dark world in which you live, by holding forth the word of life. Your opportunities of doing good will soon be over, therefore every setting sun reminds you of your duties. Whatsoever your hands find to do, do it with all promptness and cheerfulness; for there is no work of benevolence or of charitable device in the grave to which you are hastening. Many have lamented, with their dying breath, their inattention to the wants of others. Take warning by their folly, and be concerned to follow the advice of the poet.

"The wings of every hour shall bear
Some thankful tribute to thine ear,
And every setting sun shall see
New works of duty done for thee."

Dr. Watts.

Cultivate a humble mind; for

the more humility, the more you will resemble your divine Lord. Be patient under all your afflictions, for they will soon terminate. Maintain a kind and forgiving spirit, and "let not the sun go down upon your wrath."

4. *Christian churches are taught their duties to individual members and to the world.*

Support the weak, comfort the feeble-minded, and reclaim the wanderer. Invite and encourage one another to a liberal support of every benevolent institution. Devise liberal plans for the promotion of the general good; and encourage, by the spirit of Christian kindness, a cordial co-operation in every good work. Let your ministers perceive that, whilst they are studying to instruct you in duty, you are studying the best means of carrying those instructions into full operation; and that you view it as a privilege to exert yourselves to the utmost to advance the glorious cause of truth, both at home and abroad. Follow the Sun of Righteousness at all times; for the more you feel of his heavenly beams, the more you will experience of the power of divine wisdom, and the flame of spiritual devotion. Let all unite, in heart and affection, in aiming to promote the salvation of sinners, and wholly rest upon the blessing of Jehovah for success; then we may hope for a large increase to the number of the faithful in Christ; add to the joys of angels in glory; and encourage the ministers of Jesus to abound continually in the work of the Lord.

J. C

*Paulton, Somerset,
July 13, 1835.*

THE CHRISTIAN ARMOUR.

THE HELMET.

IN these days of outward tranquillity and general profession of religion, there are but few who regard the Christian life as a warfare. The temporizing spirit of the age, the popular indignation against persecution for conscience' sake, and the absence of that rigid adherence to truth and duty under all circumstances which characterized the men of other days, have all contributed to a suspension of hostilities; so that the Christian armour is but little understood, and has fallen greatly into disuse. Still the true Christian finds himself in an enemy's country, and learns how to estimate the difficulties of his path, partly by the frequent assaults of his spiritual foes, and partly by the provision which God has made for his defence.

THE HELMET appears to be intended both for ornament and security; and contributes to the strength and splendour of the soldier. The great Leader of the Christian host, Isai. lix. 17, "put on righteousness as a breast-plate, and a helmet of salvation was upon his head." So sure is He to accomplish his design, that salvation itself is the helmet that he wears, by which he appears formidable to his foes, and amiable to his friends. When righteousness is his coat of arms, salvation is his crest.

In allusion to this, we find the apostle's exhortation to the Ephesians is, "Take the helmet of salvation;" which expression is elliptical, and explained by the same writer, 1 Thess. v. 8: "Let us, who are of the day, be sober, putting on the breastplate of

faith and love, and *for an helmet the hope of salvation.*"

Hence we see that HOPE is the Christian's helmet; and by a common metonymy of Scripture, the thing hoped for—salvation, is put for the exercise of mind with which it is regarded. As salvation is said to be the "*end*"—result, or consummation of faith, so it is the thing hoped for by the Christian, that is, his helmet. And so powerfully is he attracted and supported by the expectation, that it appears not only engraven in his heart, but visible on his countenance. And as the army of Jehoshaphat, 2 Chron. xx. 20, was taught to believe the Lord, and expect prosperity—to stand still, and see His salvation—to shout His praise, and receive the victory; so that the courage of Judah was the confusion of Ammon, and shouts of praise subdued the foe; in like manner, it is the Christian's faith that overcomes the world; and hope that makes him not ashamed, when the love of God is shed abroad in his heart by the power of the Holy Spirit.

But as every kind of confidence is not Christian hope, it becomes needful to distinguish it from that which is founded on *ignorance, presumption, and trust in an arm of flesh*. This can neither give strength nor beauty to the soul; but the Christian's hope has God for its *author*, salvation for its *object*, revelation for its *guide*, Christ for its *centre*, holiness as its *evidence* and *companion*, and heaven as its final *home*.

It has God for its *author*.

Every man has some hope, or thinks he has; but often it is the offspring of ignorance. Did he know his real condition, he would fear exceedingly. Ask him, *When* he began to hope? and perhaps he will reply, *He always* did so:—proof sufficient, that his is not a Christian hope. “He never had a hope who never had a fear.” Ask him the *grounds* of his hope: he can give no reason; or the *author* of it—he cannot tell! But ask the Christian, and he admits that he was once “without God and without hope in the world;” that in himself there is nothing upon which a good hope can be founded; that the things contained in the word of God were written that we, through patience and comfort of the Scriptures, might have hope; that God, who is rich in mercy, has laid our help upon a mighty Saviour, whom He hath raised from the dead, and thus given us everlasting consolation, and a good hope through grace; and caused us to abound in hope through the power of his Holy Spirit.

This hope has *salvation* for its *object*. Hence we are said to be saved by hope. Many will admit, indefinitely, that they hope for good things—temporal protection and supply during this life, and heaven hereafter; yet they have never felt their absolute need of pardoning mercy and sanctifying grace, nor do they know their absolute state of ruin and condemnation. It is true, they deem it more decent and safe to rely on the mercy of God than to depend upon their own merit, and challenge His justice to weigh their actions; yet it is a kind of dependance implying a claim, to disappoint which would ill accord with the justice

of God; and in it there is no distinct renunciation of self-righteousness, or reliance upon the atoning blood and justifying righteousness of the Redeemer; without which, all hope of heaven will go up as the dust; and, like the expectation of the wicked, shall be cut off. But the salvation of the righteous is of the Lord, and is expressly called the hope which is laid up for them in heaven.

This hope has *revelation* for its *guide*. It refers to future good which God, who cannot lie, has promised. If there be no divine word on which to ground this expectation, it is founded on presumption; but if the Lord has spoken it, He also will make it good. Confidence in his wisdom and veracity gives direction and security; and hope, as the anchor of the soul, enters within the veil, and connects the vessel of mercy with the throne of God; giving assurance to every good soldier of Jesus Christ, that, if he obtains mercy to be faithful unto death, he shall receive a crown of life, that fadeth not away. Thus, while he fights the good fight of faith, he lays hold on eternal life.

Such a hope has *holiness* as its *evidence* and *companion*. Christ is formed in the soul the hope of eternal glory. Hence we read: “Every one that hath this hope in him, purifieth himself, even as God is pure.” It is, therefore, utterly impossible to enjoy this hope and live in sin; for “the grace of God which bringeth salvation teaches us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

"A hope so much divine
May trials well endure;
Will purge the soul from sense and sin,
As Christ the Lord is pure."

If such be the qualities of this helmet, let us notice some of its uses in the spiritual warfare.

It is of the utmost importance in *preparing* for the conflict. By its influence David could say, "Though an host should encamp against me, my heart shall not fear; though war should rise against me, in Him will I be confident." Caleb withstood the despondence of a whole nation, saying, Numb. vi. 13, 30: "The Lord is with us; fear not: we are well able to possess the land." Paul said, "I know in whom I have believed; and am persuaded that he will keep that which I have committed to him against that day."

Thus prepared, the true soldier of the cross is ready to conquer or die triumphantly, in proportion as this piece of armour prepares, sustains, and renders him victorious over all his enemies. We have need to be jealous over our own hearts, that our hope be clear, sure, and stedfast; seeing many have appeared to fight and run well for a time, and yet have been hindered; and, like the foolish virgins, had an expectation of light and joy, when their lamps of profession went out in eternal darkness. Let such as have this helmet wear it, and keep it bright and in good order: a concealed

or rusty helmet is neither useful nor ornamental.

It is true, we have need of patience, and the apostle James proposes the example of the husbandman for our instruction: "Behold, he waiteth for the precious fruit of the earth, and has long patience; be ye also patient." "Wherefore, gird up the loins of your minds; be sober, and hope to the end, for the grace that is to be brought to you at the revelation of Jesus Christ." "Cast not away your confidence, but hold fast the rejoicing of your hope firm unto the end."

Is the helmet an ornament to the soldier's head? So is hope to the Christian. Nor does anything more adorn or become him, than a lively, stedfast, and consistent hope.

By the influence of hope, he feels the attraction of things not seen and eternal! his conversation is in heaven; and he is sitting already with Christ in heavenly places, and longs to enter fully "into the joy of his Lord." His present progress is proportioned to his lively expectation of future glory; and he proceeds as Israel did, when "the joy of the Lord was their strength."

"Sweet hope! it makes the coward brave;
It makes a freeman of the slave;
And bids the sluggard rise:
It lifts a worm of earth on high;
Provides him wings, and makes him fly
To mansions in the skies."

Clapham.

J. E.

A STATEMENT OF FACTS.

THE writer of the following remarks would feel greatly obliged to the editor of the Baptist Magazine, if he would, through the medium of his periodical, bring before the Christian public

facts relating to one part of our native land, which are deeply to be lamented, yet not past remedy. Allow me to state the case.

It is to Cheshire that I direct

your attention; a county distinguished for its fertility, and not less for its crimes, and destitution of the means of spiritual improvement. The assize returns present us with an appalling view of the prevailing depravity of its inhabitants; and the religious statistics at once convince us that the means of counteracting the power of corruption are inadequate to accomplish so desirable an end.

To supply the wants of more than four hundred thousand immortal souls, we find (even when we include *all* the places of worship in the county) that there is not a provision made for one fourth of this number: and then, deducting from this calculation those chapels and churches where the gospel is either perverted or not preached at all, oh, what a vast number of perishing sinners are left to sink into hell, exclaiming, "No man careth for our souls!" Surely these facts are deeply to be lamented by every lover of immortal beings.

Should we inquire after churches of the same order and faith as ourselves—those which obey the commands and maintain the doctrines of God our Saviour—alas! it is here that, to us as Baptists, the source of sorrow will be found. One church has been entirely blighted and ruined by the chilling blast of Socinianism; others have dwindled into *little flocks*, by the destructive doctrine of Antinomianism; while two or three interests, made up of poor and pious people, are struggling with their difficulties. Their ministers (in consequence of the poverty of their flocks) are unable to give themselves up to the duties of their office; the result is, that they are immersed

in secular concerns, and their usefulness is very much retarded. With only one exception, this is the state of all our churches in the county of Cheshire.

Permit me to ask the reader, if the ruin of churches, the scattering of sheep, and the perishing of precious souls,—if these *facts* are not to be lamented? Truly they are, and will be mourned over by every one possessing the spirit of Christ. Yet, let not sorrow so far affect the Christian, as to prevent his labouring to turn this "mourning into joy;" rather let it stimulate to efforts which, under the blessing of God, will convert *this* "desert into the garden of the Lord, and cause it to blossom as the rose, and give forth its scent as Lebanon."

That this might be accomplished by persevering labours, is evident from the result of apostolic efforts; from the success attending the enterprise of the reformers; and from facts in later ages, which prove that where the work of evangelization has been undertaken, good has resulted to man, and glory to God; for he will not let his word return unto him void. A degree of encouragement may also be gathered from the spirit of hearing the gospel which the inhabitants display, when the herald of salvation bears them the gladdening sound: but oh, "how can they *hear* without a preacher? and how can they preach except *they* be *sent*?"

It remains therefore with those who have the Saviour's love in their hearts, and the Saviour's money in their possession, to say whether this land is to be possessed, or still to remain under the usurped dominion of "the prince

of the power of the air, the spirit which now worketh in the children of disobedience." O that Zion would arise, and shake herself from the dust; and be courageous for the LORD of Hosts!

J. R.

WELSH CHURCHES.

To the Editor of the Baptist Magazine.

Circumstances over which he had no control, have prevented the writer from calling your attention to the subject of the following remarks at an earlier period. Perhaps, too, he has not been so prompt as he should have been, from the full expectation that the subject would have been taken up by some other and abler correspondent.

You will find, Sir, in your number for July, a report of the meeting of the Associate Baptist churches in a certain county in Wales. A part of the numerical statistics of this Association is of the most appalling kind. We are informed, and informed without the shadow of a comment or explanation—without one word of penitential regret—that, whilst upwards of 140 persons had been added to the churches on a profession of faith, above 160 had been excluded from Christian fellowship!!

Now, Sir, in the mind of every person duly concerned for the glory of God and the credit of religion, several queries will arise immediately on the perusal of such a statement as this.

Is this amount of exclusion an ordinary thing with the Association in question? We read that "above 90 have been *restored* to Christian communion." This favours the idea, that such exclusions are of very common occurrence. If it be not so, why is the statement made, without the slightest at-

tempt to account for the extraordinary fact? If it be, what must we think of the state of religion amongst the churches in the Principality? Must we, henceforth, give credit to the accounts we often hear of the very low standard of Christian morality adopted by professing Christians there? Must we believe that our brethren are more careful in excluding from the Lord's table those who do not agree with us on the subject of baptism, than inconsistent, unholy men, who adopt the garb of religion in moments of excitement, or from a view to worldly reputation or gain?

Or, after all, is the statement we have read altogether erroneous—a blunder of the writer or the printer? It is to be hoped it is so;* but for the credit of the Welsh churches, and to vindicate the religion of Jesus, it does strike me as necessary, that some person should stand forth to deny or to explain it.

J. P. H.

* Unhappily, it is neither, as the writer will perceive, by the Reports sent us of the Associations of churches in the Principality, subsequently to the one to which he refers. In these, though the exclusions are not to the same extent, the proportions they bear to the admissions will, we apprehend, fully justify the concern he has expressed, and prove the necessity of the explanation he has called for.—Ed.

A PERPLEXING CASE.

To the Editor of the Baptist Magazine.

I lately dropped into company with a young man whom six or seven years since I had known as being the son of a very eminent Christian, a deacon of Mr. —'s church at —, and who at that time was considered a very steady, promising lad; but now, I am sorry to say, has imbibed the notions of our modern infidels. We talked for some time. He endeavoured to persuade me to throw off the yoke, as he called it. I tried to show him his danger in having done so, until I asked him what it was, after the way he had been brought up, that emboldened him to reject the word of God as a rule of life; when he made the following (to me rather startling) avowal: "You know," said he, "my father was deacon of an independent church for many years; and a more consistent man never took the Bible for a rule of life: he taught his family also to revere it from their childhood. Often did he direct us to read certain parts of it, to corroborate the opposition he was constantly making to our evil propensities, as he called them; but," continued he, "in reading and reflecting, I thought I discovered passages which not only my father, but a large proportion of the most eminent Christians, were daily rejecting; and when I stated

my surprise to them, the reasons they gave me were most unsatisfactory." Here he told me several plain assertions of the Bible, such as, "Repent, and be baptized." They say you ought to be sprinkled before you have done any thing to repent of, *and then there is no need* of baptism; and others of similar import: and here he named several distinguished ministers, some of whom are still living, and some are "fallen asleep," all of whom, he says, were companions with him in rejecting some of the plainest commands of Scripture.

Being a Baptist myself, I was altogether unprepared to take up their defence, but resolved I would thoroughly examine their arguments, which I found as unsatisfactory to my mind as they appeared to be to my once promising friend. Having sought in vain from the Independents, reasons wherewith I may satisfy my own mind, as well as answer the cavils of similar objectors, I have been induced to seek them through the medium of your Magazine, trusting that you or one of your correspondents will supply their lack.

A YOUNG MAN IN PERPLEXITY.

July, 18th, 1835.

THE ESTABLISHED RELIGION.

To the Editor of the Baptist Magazine.

IN the London Encyclopædia, vol. viii., p. 384, it is said: "The reformation was confirmed by Act of Parliament in 1559;

being the *fourth* change of the Established religion in England in thirty-two years."

The religion of the Establish-

ment was altered under Henry—
under Mary—under Elizabeth;
but the fourth change requires
some illustration, for which the

writer would feel obliged to you
or any of your correspondents.

HORTUS.

POETRY.

UNION WITH CHRIST.

"I in them."—JOHN xvii. 23.

Oh, to feel this secret union
With my Saviour, Brother, Friend;
Lost in undisturbed communion,
Till our kindred spirits blend:
Kindred—one in mind and heart;
Blended—never more to part!
Blest enjoyment! Spirits, tell us,—
Ye who taste a nearer bliss,
Who in holiness excel us,—
Where, O where, is joy like this?
Where is holiness so pure?
Where is happiness so sure?
Living—with a present Saviour;
Walking—guided by his hand;
Smiling—in his constant favour,
While we cross a stranger-land;
Dying, then,—to live for ever,
Where no sin from him can sever!*

Here—to Him, our Head, united,
Though the union be unseen;
There—to closer bonds invited,
Where no cloud can intervene!
Here—celestial pleasures given;
There—to drink them pure in heaven!
Souls who calm in Zion slumber,†
Dreaming of a heaven to come,
Wake,—ere death's hour moments number;
Wake,—and think awhile of home!

* Isai. lix. 2.

† Amos vi. 1.

‡ Phil. iii. 14.

Up to joys celestial! Know:—
Much of heaven begins below!
Heaven, the Christian's greatest blessing,
Centres in the throne of God;
Thence, its life—its all, possessing;
Thence its every—only good.
Heaven is seated on that throne!—
Heaven is where our God is known!
Then,—with Him on earth communing
(Earnest of the joys above!)
While your hearts, with his attuning,
All his sacred friendship prove;—
Yours is bliss that angels feel,
When before the throne they kneel!
Spirits, who are onward basting
To your calling's glorious prize,‡
And, while passing homeward, tasting
All a Saviour's love supplies,—
Earthly joys and sorrows leave;
Closer to your Jesus cleave.

So your path with *glory* brightening,
Ere you leave the realm of *grace*,
Every step your rapture heightening,
Till each panting breath is praise;
Death shall flee—life's previous even!
Earth shall open into heaven!

ETA.

A HYMN,

BY THE REV. J. LAWSON, MISSIONARY AT CALCUTTA.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel."

REV. xiv. 6.

Through the dark clouds that rolled on
high,
Soaring, the angel of the sky
Pursued his solemn way:
Bright was his track; the gloomy night
Fled back to hell, and holy light
Blushed into lovely day.
Hark! the shrill trumpet peals on high,
The cry of war and victory,
Rushing from cloud to cloud:
The fiery hosts of raging hell
Astonished heard, and vanquished fell:
I saw the blasted crowd.
Headlong the banner'd multitude,
The wrathful dragon's hated brood,
Plunged from the warring sky.

Old Slavery, bound in lightning chains—
Corruption, with her loathsome stains—
In endless ruin lie:
Ambition, with her scorched crest—
Hatred, with hot tumultuous breast—
And scowling Envy fell:—
Black Discord, wrangling in his flight,
And bloody Power, and howling Spite,
Sank in the deeps of hell.
The Gospel trump yet louder peals,
And beaming light the truth reveals
To every land and tongue.
Speed, Angel, thy propitious flight!
The heavens shall sing thy glorious
might,
And earth shall join the song!

REVIEWS.

Parables of the Lord Jesus, briefly illustrated for the Instruction of the Rising Generation. By the Rev. B. H. DRAPER. 2 vols. pp. 371.—Darton.

The author of these small volumes has conferred no trivial obligation on our youthful readers. His efforts have often been directed to the cultivation and improvement of their minds and manners; and we trust he has not laboured in vain. The work before us is more immediately intended to impress them with a sense of the supreme excellence and importance of divine truth, and its admirable adaptation to make them truly wise and eternally happy. For the accomplishment of this desirable object, Mr. Draper has selected the "Parables of the Lord Jesus," in connexion with which he has introduced such explanatory and illustrative observations as, with the blessing of God, are most likely to fix attention, and to promote instruction. We give one entire, as a specimen:—

"THE LITTLE CHILD, Matt. xviii. The disciples of our Lord, like the Jews in general, expected that his kingdom was, like that of all earthly monarchs, to be made up of the grandeur, honours, treasures, and enjoyments of the present world. They imagined, that he would vanquish the enemies of his country; and, in some way or other, they could scarcely tell how, become the sovereign of a great people.

"Now, as they fully expected that this would be the case, they many times disputed among themselves which should be the greatest in this kingdom, which they so vainly supposed would soon be set up. As they could not by any means agree on the point, they came to the Lord Jesus,^s and they plainly proposed the question to him, which should be the greatest in the kingdom of heaven? He certainly answered them in a way they did not expect, and which, most likely, was far from pleasing to them; for he "called a little child unto him, and set him in the midst of them; and

said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven; whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." Matt. xviii. 2—6. There, said he, look at that little child—there is a picture of my true disciples. You expect that all persons in the kingdom I am about to set up will be great, and that some will be greater than others; and you want all of you to be among the greatest. You, Peter, expect to occupy one of the first places in my palace; you, Judas, as you carry the bag, expect to be my chief treasurer; you, Andrew, as you were first called, think that you ought to have a place above other of your brethren; and you, John and James, ask to sit, the one on my right hand, and the other on my left, in my kingdom. But look at that little child, does he seem much like the great and mighty men of this world, who are found in courts, and in the high places of the earth? And yet this little child is a striking picture of my disciples. Look then, at that child, and see the vanity of your debates and wishes.

"And no doubt they did look at the little boy, as he stood in the midst of them. Every eye was fixed on him. What a living volume of instruction and reproof did our Lord thus present to them! and how were their ears opened to his wondrous words! What, thought they, will he say next? Be as that child! why, what can he mean? Why, then, all the views which have filled our minds for some time past, and which have produced so much debate, are at an end, if we must be as that child.

"Yes," said our Lord, "look at that child. Verily I say unto you,—I who am the truth, and who know all things—you must resemble him. Mark his simplicity. How unlike are you to him! He thinks not of courts or of grandeur; but your minds are filled with nothing else. I

tell you plainly, you must be converted, you must be turned from these foolish, proud notions; or so far from filling the highest places in my kingdom, you cannot even belong to it.

"There, do look, I say, at that little child; look at him, and be humble, and 'mind not high things; and be not wise in your own conceits,' Rom. xii. 16. Look at him, and give up your strife, and be men in understanding, 1 Cor. xiv. 20. Look, and be teachable, and take no thought about the vain things which have puffed you up with pride, and filled you with debate; but seek first after divine and spiritual blessings, and all needful temporal good shall be given to you, Matt. vi. 31, 34. Do not trouble yourselves about what you will never possess, the riches and grandeur of this perishing world.

"There, do look again at that child; look till you are ashamed of your folly and pride. Forget not, that you must be converted from those high and worldly thoughts, which have already troubled you so much. You must be converted, and brought to see and feel that the world cannot make you either useful or happy. Many who are in king's palaces, who sit on the right and the left hand of thrones; many who have a large share of the honours, riches, and pleasures of this vain world, are yet very miserable and ungodly. You must be converted, so as to seek till you find the unspeakably nobler blessings of a renewed heart, of pardon, righteousness, and the favour of God; of an interest in my kingdom of grace on earth, and in my kingdom of glory in a better world.

"And happy are they, and only they, who can appeal to him who knows the heart, and can say in reference to all worldly good, as the king of Israel said, 'Lord, my heart is not haughty, nor mine eye lofty; neither do I exercise myself in great matters, or in things too high for me. Surely, I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child,' Psal. cxxxi. 1, 2. To utter this language with sincerity, we must be born again. We must have our hearts and lives changed by God's Holy Spirit; or, as our Lord said to his disciples, 'we must be converted, and become as little children.'

"Nor let us think it to be sufficient, that our minds are brought to think about pardon, righteousness, and life eternal. Mr. Whitfield used to say, that we need to be converted every day; and Mr. Henry remarks, that there is not only a first conversion, but there are after-con-

versions, which all the disciples of the Saviour must experience. Conversion from angry, proud, vain, and worldly tempers; conversion from indolence, and forgetfulness of God's mercies; and conversion from thinking so highly of present good, as to neglect that which is nobler, and which is eternal. Yes, we all, like the disciples, need to be converted. Lord! turn thou us, and we shall be turned.

"But let us look again at that little child. Truly our Lord did well to set him in the midst of his disciples, while he bade them look at him. There, said he, you must become humble, and teachable, and dead to worldly grandeur as that child, or you cannot be my disciples, or fill any place in my kingdom; much less, shall you have the first. For they who are most lowly and penitent, who most glorify God, and who do the most good to their fellow-creatures, are the greatest in the kingdom of God. Do not imagine, though they appear among the lowest of my servants, that such are without honour; they alone have true honour. For, thus saith the Lord, 'The heaven is my throne, and the earth is my footstool; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word,' Isa. lxvi. 1, 2.

"And think not, however humble and lowly they may appear who believe in me, and who follow me, that they shall be without my care and my blessing. For I will watch tenderly over them, even as a kind parent does over his children. And whosoever shall receive one of the lowliest, or even the least in my family, in my name, I will regard them as receiving myself, and I will not fail richly and freely to reward them for their kindness.

"And whosoever shall offend, that is, injure or persecute, any one, even of the little ones, who believe in me, think not that, living and dying in his sin, he shall escape punishment, for he shall not do so. Yea, I will call him to such an account, that it were even better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea; so dreadful will be his future portion.

"Let us often think of this little child, whom the Lord Jesus set in the midst of his disciples, and learn to be meek and lowly of heart. Thus, and thus only, shall we find rest and satisfaction to our souls.

"It is as much our interest and our happiness, as it is our duty, to be clothed with humility, 1 Pet. v. 5.

"Instead of inquiring who shall be the

greatest, let us look at this little child, and ask, who shall be the most humble, useful, spiritual, and devoted servants of the Lord Jesus? For these, both here and hereafter, will be found the truly great, and the truly happy." pp. 89—97.

The Great Teacher ; Characteristics of our Lord's Ministry. By the Rev. JOHN HARRIS. pp. 397.—Ward and Co.

"Never man spake like this man." Every Christian admits the correctness and comprehensiveness of this description of "the great Teacher;" but it is exceedingly to be deplored, that, even with this prompt and extensive admission, there should be such criminal inattention to his inimitable instructions, and such palpable deviations from his paramount authority. With these facts constantly and impressively before the mind, it frequently becomes an inquiry of absorbing urgency,—What is the best method of recalling a vagrant attention, and of inducing a more impartial and persevering obedience? Perhaps, no course can be pursued with more pleasing prospects of a happy result, than that which Mr. Harris has selected in this excellent work. He has presented "the great Teacher" to the mental eye of the reader in his infinitely attractive and authoritatively commanding attitudes; and urged upon his conscience the indispensable necessity of listening to his appeals, and submitting to his claims; and we have much pleasure in expressing our decided conviction that his labour will not be in vain in the Lord.

The volume contains, after a well written preface of considerable length, five essays, of which we give the titles. "The Authority—Originality—Spirituality—Tenderness—Benevolence—and Practicalness of our Lord's teaching." We give one extract from the last essay.

"The divine Redeemer, by thus taking the character of God exemplary in his own life, has graciously adapted it to universal imitation. Uniting in his person the extremes of wealth and poverty, majesty and abasement, power

and weakness, his example, in one or other of its aspects, is accommodated to every variety of condition. It teaches the highest, that there is an order of greatness distinct from all that earth can confer, and superior to it; and it reminds the lowest, that they can invest their state with grandeur, and finally attain an elevation of excellence from which all the inequalities of life will appear on a level; while, to every intermediate condition, it presents a phase especially suited for study and imitation. And what a motive to imitation arises from the fact, that he who has thus become our Exemplar, is himself occupied in the perpetual inspection of our conduct! "Lo," saith he to his disciples, "I am with you always." By moving in the presence even of a man of a vigorous and commanding character, we gradually imbibe his spirit and opinions: on this principle it was that a heathen philosopher advised his disciples to imagine themselves constantly acting under the eye of some ancient sage renowned for virtue. We can never lift our eye without encountering the look of our Divine Master. We never move out of his presence, nor does he ever withdraw his eye from us. And as, in copying the productions of ancient genius, the admiring artist takes up his station before his model, and, that he may not omit a single line or shade, raises his eye every moment that he may scan the original; so we are to avail ourselves of his perpetual presence, by recurring in thought to his divine example preparatory to every step we take. And as the soldier, in actual conflict, is instantly nerved with additional vigour on catching a glance of his leader; so we shall be braced to redoubled energy in the field of duty, while conscious of the presence of the Lord of hosts, the Captain of salvation." p. 373.

Map of Palestine ; illustrative of Scripture History ; showing the Portions of the Tribes of Israel, the Cities of the Levites, and the Cities of Refuge. With a Sketch of the Journeys of the Israelites, and an Outline Map of Asia Minor.—By J. WAREHAM. Darton.

This map, which is just published, is supposed to contain several important additions, which have not hitherto appeared in works of a similar description. It exhibits the

portions of the tribes under Joshua; points out, by distinctive marks, the cities of the Levites and cities of refuge. It shows the principal divisions of India, Samaria, and Galilee, referred to in the New Testament. A coloured line serves to illustrate the journeys of Christ; and another line shows the supposed route of the Magi. A sketch of the stations of the Israelites fills the vacant space under the title; and the corner, on the opposite

side, contains an outline of Asia Minor and the surrounding countries.

This most excellent specimen of *lithography* is executed with great care and accuracy; and as it may be obtained at a price so exceedingly moderate, we conclude it will be very generally possessed by those who are desirous of becoming increasingly acquainted with the facts recorded in the volume of Inspiration.

BRIEF NOTICES OF RECENT PUBLICATIONS.

The Scripture Treasury; comprising Outlines of the General Knowledge of the Holy Scriptures; on Principles of Method and Science. pp. 41. Bagster.—In the introduction to this elegantly printed pamphlet, the following extract from Edwards occurs: "He is no *antiquary*, that is not skilled in these writings, which are of the greatest antiquity. He is no *historian*, that is not acquainted with the important transactions of this book. He is no *statesman* or *politician*, who has not an insight into the maxims and laws found here. He is no *natural philosopher*, who does not know the origin and preservation of this mundane system, as represented in sacred history. He is no accomplished *grammarian*, *critic*, or *rhetorician*, who is ignorant of that philological learning which these writings afford. And, chiefly, he is no *good man* or *Christian*, who is a stranger to those admirable rules which are here commanded. Wherefore, it is the concern of all persons to converse with the Scriptures daily, and apply with diligence to the most enlarged study of them." In perusing this work, our readers will perceive that it is the result of much research and considerable industry; and that it is well calculated to promote the valuable object for which it has been, with so much care, prepared—an enlarged acquaintance with the Holy Scriptures.

Questions on the Acts of the Apostles; designed for Bible Classes; and Illustrated by Three Skeleton Maps. By William Robinson. pp. 77. Holdsworth.—Mr. Robinson says: "It has been one object of the writer, to insure to those who use these Questions an acquaintance with the geography of the Bible; and

the learner is recommended to mark carefully what part of the first map is included in the second; which latter comprises almost all parts of the world named in the New Testament." The endeavours which are so extensively making to communicate a Biblical cultivation to youthful minds is, certainly, one of the most favourable features of the age. We are happy to meet the worthy author of this excellent publication coming forth to lend his able and willing assistance in so benign and important an undertaking. We think his "Questions on the Acts of the Apostles" eminently adapted to be useful.

School or Family Lectures on different Subjects, in two Volumes, for promoting Morality and Good Behaviour among Children. By J. Francis, *Shepherd's House, Cranbrook, Kent.* Vol. 1. pp. 84. Nicholls.—How pleasing soever it may be, it is no easy thing, to convey important instruction to the minds of children. To fix their attention, and to bring into exercise their reflective powers, require more address than is ordinarily attained by those who endeavour to impart oral knowledge to youthful intellect. We think very favourably of these "School or Family Lectures," and sincerely hope the worthy lecturer will have many gratifying opportunities of observing their beneficial effect.

The Christian's Daily Treasury; containing a Religious Exercise for every Day in the Year. Complete in Six Parts. By Ebenezer Temple, *Birdbush, Wilts.* Part First. pp. 72. Virtue.—This promises to be a "treasury" upon which Christians may draw, with the fullest confidence that its riches will continue unimpaired.

A Tribute of Affection, to the Memory of a Beloved Sister; by James Upton. pp. 103. Newell.—If the circulation of this little work should be as great as its adaptation to be useful, especially among the young, it will pass through many editions; and will be gratefully remembered when the existence of much more costly publications shall have been entirely forgotten. We would earnestly recommend that in every selection of small books, as presents to children, or to form juvenile libraries, this "Tribute of Affection to the Memory of a beloved Sister" should not be omitted.

Narrative of Six Months Residence in a Convent. By Rebecca Theresa Reed, late Inmate of the Ursuline Convent, Mount Benedict, Charlestown, Massachusetts. p. 106. Gallie, Glasgow.—In the advertisement to this small volume it is said, "Although upwards of twenty-five thousand copies have already been circulated, so great was the interest which this little work excited, that not a single copy had gone south of Philadelphia, or to any of the western States." We can easily suppose that to a certain description of persons this "narrative" might prove interesting; but for its extraordinary popularity we must acknowledge ourselves to be entirely unable to account.

A Compendium of Modern Geography, and Descriptive Tables, Illustrated by Ten Maps; By the Rev. Alex. Stewart, Author of the History of Scotland, Fifth Edition, pp. 324. Oliver.—An exceedingly useful publication, the preparation of which appears to us to have been superintended with great care and ability; and, to the student in geography it may be recommended as admirably adapted to facilitate his acquaintance with the compartments of the globe, and its vast population.

Saving Faith Discovered, in Three Dialogues. By the Rev. T. Wilcox. pp. 62. Nisbet.—We are glad to meet with this tract; it will strengthen and encourage many a pious reader.

Dissent not Schism. A Discourse delivered at the Poultry Chapel. By T. Binney. Third Edition. pp. 77. Ogle.—We are much gratified by seeing this popular discourse published in so cheap a form.

1. *The History of David Saunders, the Pious Shepherd of Salisbury Plain: to which are added some of his Letters.* pp. 36. Religious Tract Society.

2. *The Fulfilling of Scripture, for Confirming of Believers, and Convincing of Unbelievers.* By Robert Thering. Abridged from Third Edition, A. D. 1681. pp. 358.

Religious Tract Society.—These tracts (if we may so designate the latter) cannot be altogether unknown to our readers; but this republication of them will bring them into a more extensive circulation, and obtain for them, we doubt not, a larger share of public esteem.

A Collection of Arithmetical and Scriptural Tables: to which is added, a Variety of Useful Information; including a Chronological List of the Kings of England, from Egbert, Abbreviated Modes of Calculation, &c. By G. Futvoye. Third Edition, with Considerable Additions. pp. 36. Ward.—Very entertaining and instructive to those who are beginning to learn.

The Sacred Classics, Vol. 20. Theological Treatises, viz. God's prescience of the Sins of Men, the Vanity of this Mortal Life, and the Redeemer's Dominion over the Invisible World. Selected from the Works of the Rev. John Howe, M. A.; with a Memoir of the Author, by Thomas Taylor. pp. 304. Hatchard.—This valuable selection from the admired works of Howe forms by no means the least estimable volume in the series of the "Sacred Classics;" many who have read it before will read it again with delight, while others for the first time will peruse it with the highest satisfaction. The memoir is an important introduction.

The Protestant Memorial for the Commemoration, on the Fourth day of October, 1835, of the Third Centenary of the Reformation, and of the Publication of the First Entire Protestant English Version of the Bible, October, 1535. By Thomas Hartwell Horne, B.D., Author of "The Introduction to the Critical Study and Knowledge of the Holy Scriptures." pp. 84. Cadell.—The first entire English Protestant Version of the Bible, executed by Myles Coverdale, was finished on the fourth day of October, 1535. "It has been proposed," says Mr. Horne, "religiously to celebrate that event on Sunday, the fourth day of October, 1835." This "Protestant Memorial" is intended to assist in the commemoration. It contains a brief history of the rise and progress of the Reformation, and a statement of some of the most objectionable tenets of the Roman Church. Our readers will conclude, from the acknowledged ability of the estimable author, that this work must be well deserving of universal attention.

The Extent of the Missionary Enterprise. A Sermon by Gardiner Spring, D.D. Addressed to the Congregational Union, at the New King's Weigh-House Chapel.—Dr. Spring and his American colleagues will long be remembered in this country. And this admirable sermon will contri-

bute much towards keeping alive that remembrance.

The Salvation of Britain, Introductory to the Conversion of the World. Delivered before the London Missionary Society, at the Tabernacle, Moorfields, May 13, 1835. By John Blackburn. Jackson and Walford. —A very instructive and eloquent discourse. The preacher has added notes and illustrations extending through nearly thirty pages, which we think cannot be read in vain.

The Condensed Commentary. Ward and Co.—We anticipate the completion of this valuable work with an earnest hope that it will be a permanent blessing to the church of Christ.

The Child's Book of Bible Stories. No. 1. On the Fall. By the Rev. J. H. Gallaudet. Whitaker & Co.—Great simplicity in the illustrations, which we think must have emanated from a superior mind.

The Mutual Obligations of Christians of Different Denominations. Preached at Lendal Chapel, York, May 3, 1835. By James Parsons. Hamilton & Co.—Very sensible, affectionate, not at all unworthy of the high reputation of the preacher.

The Means of Ameliorating India, &c. By Archibald Graham, Surgeon: with a Preface, by H. Stowell. Whitaker & Co.—A very pious, ingenious, patriotic book, with a sensible preface by the Rev. H. Stowell, of the Isle of Man.

Academic Counsels. An Address to the Students of Airedale College, June 24, 1835. By John Ely, of Leeds. Westley and Davis.—Counsels of wisdom—fruits of experience. No intelligent young man can read them unmoved.

The Charge of Pharaoh's Daughter Applied to Sunday School Teachers. Second Edition. Houlston and Son.—The author apologizes for appearing "sermonic," by telling us that the charge was originally a lecture.

"Who ne'er begins, can never aught achieve
Of glorious." Hannah More.

The Second Address of the "Congregational Union," held at the Congregational Library, in May, 1835.—Contains some counsels relative to church discipline, which deserve universal attention.

Anecdotes of Washington, exhibiting his Benevolence and Courage, his Patriotism and Piety. Whitaker & Co.—Most of them very amusing, and much to the credit of the great man who was "first in war, first in peace, and first in the hearts of his countrymen." A short advertisement might suffice to tell us on what authority they rest.

On the Predictions and Miracles of Jesus Christ, with References to Sceptics, Infidels, and Socinians. By a Layman. T. Cadell.—A little book of no ordinary value, ascribed to Mr. Cottle, of Bristol. His description of the late Rev. Robert Hall, and his anecdotes of Mr. Coleridge, will certainly attract much attention, even from those who pass over the admirable chapters which precede.

A Practical School Grammar of the English Language, with Familiar Illustrations and numerous Exercises. By Edward Wickes, Thrapston. Wightman, London.—This little manual is what it professes to be, and is better adapted than almost any similar work that has fallen under our notice, to convey a clear and correct knowledge of our language. It is distinguished by simplicity and comprehensiveness in outline, and perspicuity in arrangement; nor is it possible for a pupil to acquaint himself with it but with immense advantage to his thinking powers. We wish it general circulation.

The Golden Rules of Life; or Every Body's Friend; a Book for the Whole World: Selected from the Works of the best Authors, ancient and modern. pp. 32. Smith.—Instead of selecting a specimen from so valuable a collection we cordially recommend the whole.

Christian Biography. Life of Miss Anna Jane Linnard, of Philadelphia. By the Rev. Robert Baird. Abridged, pp. 72. Religious Tract Society.—A valuable addition to the already numerous biographical sketches published by this most excellent Institution.

Memoir of Hurlan Page. By William A. Hallock. Tract Society.—An excellent little book, intended to show, as it is well observed in the introduction, that "it is as individuals the inhabitants of our world are raised to heaven, or sink to hell." Mr. Page was nine years Depositary of the American Tract Society, and died at New York, Sept. 23, 1834, in the triumph of faith, aged 43. "He ceased not to warn every one, night and day, with tears."

African Light on Scripture Texts. By the Rev. John Campbell, Kingsland. James Nisbet & Co.—We are obliged to Mr. Innes for editing this highly entertaining work. Mr. Campbell says, "It is all original, nothing stolen from other writers; so that I alone am responsible for all its contents."

Life of Mrs. Ann H. Judson. Tract Society.—We are happy to see this interesting memoir, which will now rapidly pass through many hands.

Christian Philosophy: or an Attempt to Display, by Internal Testimony, the Evidence and Excellence of Revealed Religion. By Vicesimus Knox, D.D. *Introductory Essay*, by the Rev. Henry Stebbing, M.A. Hatchard and Son.—This celebrated work, elegantly written, is introduced to the reader by a very sensible preface, and deserves to be carefully and cautiously considered.

First Impressions: a Series of Letters from France, Switzerland, and Savoy, written in 1833-4, and addressed to the Rev. H. Raikes, A.M., Chancellor of Chester. By John Davies, B.D., Rector of St. Pancras, Chichester, and Author of "An Estimate of the Human Mind." Seeley and Burnside.—An elegant book, written by an evangelical clergyman of high character, and replete with historical recollections, and classical allusions. He considers the characteristics of France as it now is, to be, popery, scepticism, libertinism, and political disaffection.

Scriptural Emblems. Seeley and Sons.—Short extracts from the divines of the Church of England. Some of the poetry is very fine.

Eastern Scenes in Early Ages. By Charlotte Rowles, Author of *Nadaber*, and other Poems. Thomas Ward & Co.

On the Ten Commandments. By John Jefferson. Ward & Co.—A very plain, pointed, pungent piece.

The Moravians in Labrador. Second Edition. Hamilton, Adams, & Co.—This, we hope, will often be reprinted.

The Husbandman's Calling. By Richard Steele, M.A. A.D. 1663. Tract Society.—Of this it is recommendation enough to state that the author was worthy of being one of the intimate friends of Philip Henry.

Day-light. By the author of "The Last Day of the Week."—A pious tale, well fitted to accomplish its object, which is, to rouse the attention of a little girl too fond of sleep.

OBITUARY.

MR. WILLIAM EDMOND.

There is generally a melancholy pleasure in the recollections of the dead; a chastened but elevated delight in portraying the features of departed friends, and sketching the bold outline of their character for those that remain. Memory loves to cherish the past; and she dwells with peculiar satisfaction upon those who have been great or distinguished. In the case before us there are none of those stirring events, or uncommon scenes, which invest biography with much of its charms; but only an unvarying exhibition of mild Christian virtues, shining in humble life, and which could not be seen without being admired.

Mr. William Edmond, the son of William and Ann Edmond, was born at Scarborough, July 10, 1752. His parents, though in humble circumstances, were respectable and intelligent. The period of his childhood, previous to his 8th year, was not marked by any event of moment: but at this age he was bereaved of his affectionate mother; and this, though probably unseen at the time, doubtless had an influence upon his future destiny. Immediately after this painful dispensation, he was removed to Hunmanby, a village about ten miles from Scarborough;

and placed under the care of his grandfather, for whom he always cherished great affection.

In this village he was bound apprentice, and generally attended the Established Church, as there was no Dissenting place of worship. But though there was no place in which Dissenters could worship, several of the members of the Baptist church at Burlington resided here; and one of them, Mr. Francis Welbourn, was accustomed to hold meetings in his house for reading the Scriptures and prayer, and sometimes a sermon was read also. To one of these meetings our friend was induced to go; it excited his interest; and from this period he sought the society of this good man, and that of a Mr. William Crosier, in order that he might learn the way of the Lord more perfectly. His mind thus partially awakened, he was easily persuaded to attend with them on the Lord's-day at Burlington, where the preaching of Mr. Gaukrodger was eminently blessed to him, especially a sermon on Rom. vi. 12. From this time he became decided for God, and in 1782 he joined the church at Burlington. About two years after, he married Hannah, the daughter of John

and Hannah Wheldon, with whom he enjoyed a large share of domestic happiness, till September 1827, when she was called away to her Father's house. But the little band at Hunmanby was soon invaded by death. His friends Welbourn and Crosier were removed; still others were raised up, and they were thus enabled to carry on worship in his house, on Sabbath and Wednesday evenings. For nearly twenty years did these good men persevere, going every alternate Sabbath to Burlington and back—a distance of sixteen miles, and spending the other, in the most profitable way they could, at home. During this time, Mr. Gaukrodger had been called to his rest, and was succeeded by the Rev. R. Harniss, the present pastor. Mr. H., immediately after his settlement, determined on visiting the village. The attempt was made; the results were encouraging; and it was soon found necessary and desirable to have a chapel. This had long been the desire and prayer of our friend; and when it was proposed, he entered into the work with energy and spirit. Land was purchased, and a neat and commodious chapel was opened in 1816, for divine worship. In the May following, Mr. E., his brother-in-law, Mr. William Wheldon, and five others, were dismissed from the church at Burlington, and, with several others who were baptized, were formed into a distinct society at Hunmanby. Soon after, he was chosen deacon, and continued to fill the office with advantage to the church, till his final remove from Hunmanby. During his long connexion with the church, his attendance on the means of grace was regular; his house was open to the ministers who visited them; and his whole conduct evinced his deep anxiety for the prosperity of the place. The Rev. J. Hithersay was invited as pastor of the infant cause. His labours were for some time marked with considerable success; and Mr. E. lived to see, by the exertions of Mr. Hithersay and friends, nearly the whole of the debt removed.

In 1829, various events rendered it desirable for Mr. E. to leave Hunmanby, and to reside at Scarborough, where the writer's acquaintance with him became more close and intimate. And though his stay was not long, still it was sufficient to show no small degree of spirituality and godly simplicity. These were prominent features in his character, and shone with increasing beauty as he advanced in life. His whole deportment was that of a man of God enjoying the means of grace, and showing to others

the holy influence which divine truth exerted upon his conversation. In 1830, he removed to Driffield, where he enjoyed the pastoral attention of the Rev. J. Normanton. Various attacks of disease began now to undermine his constitution, and he felt them as so many warnings to prepare for his removal from the present evil world. Still, though afflicted, he was enabled till within a few weeks of his death to attend the means of grace, and in the month of October last, he united with the church in commemorating the dying love of the Redeemer. From this period he declined rapidly, and was never able afterwards to visit the house of prayer. But though the body failed, the mind appeared to triumph over the weakness of nature, and as he approached nearer to an eternal world, his hopes and expectations appeared to brighten and increase. There was a calm and holy confidence in Christ; a confidence which the approach of death could not impair. When visited by one of his nephews, he remarked, "The Lord deals very gently with me; my hopes are fixed on Jesus alone. In him I have trusted, and he has been my support through life, and he will not forsake me now;" and then added with emphasis to those around him, "*Be diligent in serving the Lord.*" Being reminded that he was entering the dark valley, he replied, "I have a rod and a staff to comfort me." On the 18th of October, he became so weak as not to be able to speak; but though unable to utter words, it was evident, from his appearance, that he was constantly engaged in communion with God, till, about half-past ten, P.M., his spirit left its earthly tabernacle, and, without a struggle or a sigh, took its flight to the better world.

To enlarge upon the prominent features of his character is not compatible with the limited space allowed for subjects of this nature. It is sufficient to say that, for the space of fifty years, he sustained the character of a disciple of Christ, with a consistency which is not often displayed; exemplifying in his life the holy influence of the gospel, and dying with the full and delightful assurance of a blessed immortality. His remains were interred in the burying-ground at Hunmanby, and the Rev. J. Normanton improved his death at Driffield, in November, to an attentive and deeply interested audience, from Psa. xxxvii. 37: "Mark the perfect man, and behold the upright; for the end of that man is peace."

Scarborough.

B. E.

RELIGIOUS INTELLIGENCE.

IS THERE A BAPTIST CHURCH AT SIERRA
LEONE?

To the Editor of the Baptist Magazine.

Sir,

Several years since the writer met with an officer of an African Regiment, who was a member of a Baptist church, and as he was bound to the Gold Coast and Sierra Leone, he was anxious to know if any Baptist Society existed there. Your correspondent put the question by letter to the late beloved Dr. Ryland, who answered that, "There did once exist a church of our denomination at Sierra Leone, but he feared that it had become scattered by wars and pestilence, and advised that the friend for whose especial information inquiry was made should endeavour to gather the remnant together." This he resolved, through the help of the Lord, to effect; and as he was possessed of preaching talent, he determined, through grace, to render himself useful to our coloured brethren in that quarter of the globe. Soon after he landed at Cape Coast Castle a destructive battle took place between the British and Ashantees; and as your correspondent has never since heard from his friend, he fears he was taken off by the climate or the sword. In looking over some odd books lately, the writer met with a letter from Mr. David George, the Negro Baptist Minister, of Free Town, Sierra Leone. Its insertion in our Magazine may afford interest. Perhaps our Missionary Committee may deem it advisable to inquire as to the existence or non-existence of a Baptist church at Sierra Leone.

PHILEMON.

Letter from Mr. David George, the Negro Minister, dated Freetown, Sierra Leone, from September 13, to October 10, 1793.

After we had been in the Downs four days, we sailed; but the wind soon came a-head, and drove us almost back to our former station, where we continued a fortnight. We then were bound for Plymouth, but running foul of another vessel our bowsprit was carried away; after this we sprang a leak, and we put into Plymouth and got repaired again. The day after we put to sea we

were chased by two cutters, when one left us, but the other began to fire upon us. We hove to, but when they came up and spoke with us they were satisfied.

We now stood on our passage. Our top-mast was carried away before we came to Bulam, and there we were on a rock till the tide came and got us off.

Before we arrived at Sierra Leone our top-mast was carried away again, but we got safe there on the 7th of August last, about five in the afternoon; and I found my wife and all my children and my congregation well. The vessel was hourly expected, but it was thought I would not return so soon. I was well received by Mr. Downe, our Governor; and when the people of the colony heard that I was come, they rejoiced much, and at my landing they came down so thick that I could scarcely get along. Some of them took me by the hand and led me through. I have great reason to thank Almighty God for his goodness, who carried me over the seas, and returned me safe home again. I was hearty all the homeward-bound passage.

On Lord's-day the 11th, I preached in my congregation from Thomas's words, John xx. 28, "My Lord and my God." The Spirit of the Lord seemed to give me utterance, and the meeting was joyful. It is a very healthy time with us for this part of the year. There are not many ill. We are now building on our town lots, and some on their farms; and the people begin to be seasoned to the country. They are getting into a good way, especially those that are on their farms; and I am in great hope we shall all do well in a few years. I am very glad to tell you that the work of God revives here among our people, and I hope it will begin among the natives of Africa. I had the pleasure of baptizing one person the 1st of September, and four more on Saturday, the 6th of October.

My elders, Sir, and all the congregation, thank you for your goodness to me while I was in London, and we humbly give thanks to the gentlemen, and every one of the brothers in your congregation and in others, for the charity they have shown our church in the blessed

gift of a meeting-house, which the Lord has put it into your hearts to make us a present of: and also for the kind offer that, if the Lord should incline any of us to come to England to get instruction in the ministry, you would keep him a year and teach him. Thank the dear friend that considered us in this; we take it as a great favour, and leave it to the Lord, hoping that he may make some one of us fit to carry on his great work and be useful; but a direct answer to this we hope to send in a short time. I want to hear from you and all the brothers, and all the ministers. I want to know how religion flourishes in London. Please to tell these few words to all my friends in Christ; and after awhile, if the brothers want me to come again, you must let me know, and I'll try and come. The church in Sierra Leone, together with me, cease not in our prayers to make mention of you all, and all the brothers and the sisters, and all my acquaintance in London, hoping you will not forget me and them at a throne of grace. Please to forward the letters to brother Geard, of Hitchin, and brother Pearce, of Birmingham; and give my love to brother Booth, and brother Thomas, and to the brother a good way out, where the gentlemen were so kind to me.

THE CHRISTIAN FELLOWSHIP.

A society for mutual assistance during the period of sickness, and the insurance of sums of money at the death of the members, or their wives, together with annuities in old age, called "The Christian Fellowship," has been recently formed in connexion with Claremont Chapel, Pentonville, under the auspices of its respected pastor, the Rev. John Blackburn.

The necessity of a prudent care for the future, "as God has given them ability," needs scarcely to be urged upon Christians at the present time. But as severe disappointments have too frequently been experienced through the breaking up of similar institutions, from an inability to meet their engagements, this society has, with a view to permanency and security, carefully excluded those subjects of benefit to which *all are not equally liable*, providing only for sickness, old age, and death.

They have adopted the calculations of an eminent actuary, as recommended by the barrister appointed by Government, to certify the rules of Friendly Societies and Savings' Banks. Their benefits are divided into small shares, and for these, the subscriptions are calcu-

lated separately, so that either or all of them may be taken at pleasure, and, under certain limitations, to the extent best suiting the views of the subscribers; while the subscriptions being graduated according to age, the injustice of compelling a young man to pay the same as one who may be twenty years his senior, will be avoided.

The subscribers are not confined to any particular denomination of Christians, but are required to be either members or stated attendants of some evangelical church; and it is confidently hoped, that such an association, by investing the whole amount of its subscriptions in Government securities, will, with the blessing of the Almighty, afford assistance to many "when the evil days come, and the years draw nigh, in the which they shall say, I have no pleasure in them."

S. D. METTAM, Hon. Sec.

EDUCATION SOCIETY FOR THE SONS OF BAPTIST MINISTERS.

The circumstances of this Society have been repeatedly laid before the public. In June last, there was £125 due to the Schoolmasters, for educating the children taken under its patronage. Through the kindness of friends (principally in London and its vicinity,) nearly two-thirds of this amount has been received; but some of the larger sums are only on condition of the whole amount being raised before Christmas next. The children educated were principally from the families of our country ministers; and the friends of the Society make this their last but most urgent appeal to some of our able and benevolent friends in the country, to save the denomination from disgrace, and the Committee, upon whom now devolves the onus of this attempt, from that despondency which might paralyze their future efforts.

Since the date of the last circular addressed to the public, the following sums have been received:—

W. L. Smith, Esq .	£3	3	0
Joseph Fletcher, Esq .	5	0	0
G. Blight, Esq. . .	3	3	0

THE BAPTIST CHURCH, LATELY MEETING IN EBENEZER CHAPEL, SHOREDITCH.

To the Religious Public.

In the month of June last, when the members of the Baptist church which had been gathered at Mason's Court, Shoreditch, were no longer allowed by the proprietor of Ebenezer Chapel to hold their meetings there, unless they

would consent to yield their united judgments to his control, they immediately selected a Committee from amongst themselves and the congregation, to provide them with another place, as the Lord might direct.

As a temporary accommodation, they engaged Providence Hall, Finsbury, whilst they might exercise their judgment in searching out and securing for them a more convenient and permanent abode. They have inquired through the locality in vain for a suitable place of worship which they could hire or purchase, or any building which might be converted into one. But at length, by the good providence of God, they have found and purchased a piece of freehold ground near Shoreditch church, on which they purpose building a substantial and commodious chapel, which shall immediately be vested in trust, if they are sufficiently encouraged by their Christian brethren of their own and other denominations, who may unite with them in resolving to maintain the independence of voluntary congregational churches.

The Committee beg to assure the Christian public that the present pastor of the church is the object of the people's affectionate choice,—that an evident blessing attends his ministry,—that the church is in peace, and its numbers are increasing,—and they feel a persuasion that, if they are sufficiently encouraged to proceed with their object, a respectable interest will be established in the midst of a most dense population, which may perpetuate its blessings to generations yet unborn.

The freehold has been purchased at £350. It will allow room for a burying-ground but must be enclosed by a wall. A building such as they contemplate will probably cost about £1000. They do not intend to commence till about two-thirds of that sum are promised; and, if any money should be received, and the object not be secured, the Committee pledge themselves to return it to the parties. A kind friend has advanced the purchase-money, and promised the loan of it without interest for one year, thus giving the Committee time to try the strength of the church and congregation, and to make their appeal to the liberality of the Christian public.

If the object must be abandoned and the ground resold, even then it will be a source of no small gratification that the trial has been fairly made. But as the congregation offers willingly, and as several sums have already been promised by others, on condition that the place be

built and put in trust for the denomination, the Committee and friends have a strong hope that the object will be realized, to the glory of God.

Any donations, promises, or subscriptions, on the above conditions, will be thankfully received, and duly acknowledged, by

R. Davies, Esq., 190, Shoreditch, *Treasurer*.

Rev. J. Smith, 7, Trafalgar Place East, Hackney Road, *Pastor*.

Mr. Boulton, 32, Haberdasher Street, Hoxton.

Mr. Skerritt, 3, Clift Street, New North Road. } *Deacons.*

Mr. Kevan, 77, Kingsland Road. }

Also by the following ministers and gentlemen:—

Rev. Dr. Newman, Bow.

Rev. Dr. Fletcher, Stepney.

Rev. W. H. Murch, Stepney College.

Rev. John Dyer, Fen Court.

Rev. Edward Steane, Camberwell.

Mr. G. Blight, 89, Cornhill.

Mr. J. Low, Leadenhall Market.

Mr. P. Millard, 49, Bishopsgate Street Within.

Mr. J. Bousfield, 126, Houndsditch.

And by the following members of the Committee:—

Mr. Randoll, East Road, City Road.

Mr. Harford, Hackney Road.

Mr. Alexander, do.

Mr. Forman, do.

Mr. Rimmington, do.

Mr. Hurren, Wormwood Street, Bishopsgate.

Mr. Perkins, Curtain Road.

Mr. Cowley, Aldersgate Street.

Mr. Watson, Hoxton Old Town.

Mr. Pretty, Hoxton Square.

THE CHURCH OF CHRIST MEETING IN THE BAPTIST CHAPEL, KENSINGTON GRAVEL-PITS, MIDDLESEX, TO THE BAPTIST CHURCHES IN ENGLAND, SCOTLAND, AND WALES.

DEAR BRETHREN,

THE cause of Christ in this village originated in the disinterested labours of the Rev. Messrs. Upton, Ivimey, Chin, Pritchard, and other valuable ministers connected with our London churches, many of whom have entered into their rest. The worship of God was conducted during the space of seven years in hired rooms. The accommodation proving insufficient, and the surrounding population being to a great extent destitute of the means of religious instruction, the few friends who had united in church fellowship were strongly urged by their ministering

brethren to attempt the erection of a Meeting-House. Influenced by this counsel, and actuated by feelings of deep compassion for the spiritual condition of the neighbourhood, one of their number, who had, as the result of many years hard labour, realised the sum of £800 (which he regarded as a provision for old age), generously offered to lend the same for the purpose of erecting a chapel, receiving four per cent. interest for the sum thus advanced. This proposal was gratefully accepted; and, in the year 1823, the present neat building was erected, and subsequently placed in trust.

Notwithstanding the liberal donations of a few Christian friends ("whose praise is in all the churches,") the original debt continued to accumulate, owing to the extreme poverty of the congregation, which prevented them from defraying even the incidental charges incurred by the maintenance of divine worship. In the year 1830, the total debt amounted to the sum of £1022 12s. 3d.; during which year, our brother who had advanced the money, anxious to encourage the friends to attempt the extinction of the debt, remitted the sum of £247 12s. 3d.; accepting a mortgage of £500 upon the chapel, and allowing the sum of £275 to remain upon the church books; thus reducing our obligations to the sum of £775.

Towards the close of the year 1831, the attention of the church was directed to their present pastor, Mr. John Broad, and he was ordained to the pastoral office in the month of May in the same year. At the period of his settlement, our kind friend before referred to relinquished his claim to the sum of £75., which had accrued since the arrangement in 1830.

From this time the church has been favoured with a *real, extensive, and spiritual* revival. Our Meeting-House is filled with attentive hearers; our flock is increased by the addition of sixty-two members, making our total number eighty; the sabbath school is enlarged from six to a hundred and fifty children; our prayer meetings are crowded, and our local services well attended and highly interesting. We trust that a godly jealousy is exercised over the discipline of the church, and that the fruits of the Spirit are cultivated amongst us.

We have further to record an additional instance of generosity on the part of our kind friend (who is a poor labouring man). An offer was made by him in the year 1832, to relinquish the

interest of the debt for three years, provided the sum of £150 was paid off the mortgage on or before Christmas, 1834: the sum thus given to the church was £93. Strenuous exertions were made; and we acknowledge with humble gratitude to our Heavenly Father, and with sincere thanks to those friends who have assisted us, that the requisite sum was raised. In addition to this effort, a gallery has been erected during the past year, principally for the accommodation of the Sunday School, at an expense of £83; the whole of which sum has been raised in the neighbourhood, with a few donations from friends in London.

We have thus, dear brethren, supplied you with a faithful relation of the vicissitudes through which this church has passed, and a brief account of our existing state; it only remains for us to add, that the circumstances of our kind friend render it imperative upon us to attempt the *immediate* discharge of our obligations to him; that the mere interest of the debt is beyond our own power to raise; and that the continuance of the burden not only operates unfavourably to the general interests of the cause, but prevents us from assisting in those hallowed enterprises for the extension of truth, which have a direct tendency to elevate the Christian character, and thus to confer respectability and permanency upon the church.

You are aware, dear brethren, that our contiguity to the metropolis precludes us from sharing in the assistance supplied to country churches through the Baptist Building Fund. We are therefore compelled to make this appeal to the churches of the denomination; most earnestly and affectionately requesting the favour either of a *private or public collection, or the transmission of individual donations.*

The total amount of the existing debt is £625.

Signed on behalf of the church :

John Broad, *Pastor.*

Thos. Farmer, }
Thos. Worger, } *Deacons.*
Jos. Fletcher, }

The undersigned affectionately recommend this case to the liberal consideration of the churches.

George Pritchard, *London.*

John Chip, *Waltham.*

Jos. Davis, *Church St. London.*

R. W. Overbury, *Eagle Street.*

W. H. Murch, *Stepney College.*

J. H. Evans, *John Street.*

Edward Steane, *Camberwell.*

T. Thomas, *Henrietta Street.*

The contributions of our friends may be transmitted to the Rev. John Dyer, *Mission House, Fen Court, London*; by whom they will be thankfully received and duly acknowledged.

ASSOCIATIONS.

ESSEX.

This Association held its annual meeting at Saffron Walden, May the 19th and 20th.

Tuesday morning, 12 o'clock. The Ministers and Messengers met in the vestry of the Chapel, to attend to the business of the Association. In the evening, at 6 o'clock, there was a public service, when brother Garrington, of Burnham, commenced by prayer, and reading the Scriptures; brother Clements, of Halstead, preached from *Isai. xxxv. 1, 2*; and brother Francies, of Colchester, concluded.

Wednesday morning, at 7 o'clock, a prayer-meeting; brother Garrington gave an address. Half-past 10. Brother Reynolds, of Earls Colne, commenced by prayer and reading the Scriptures. Brother Pilkington preached from *John xiv. 19*, and the Rev. Luke Foster, Independent minister of the town, whom we feel pleasure in also calling brother, concluded in prayer.

The congregation then formed itself into a public meeting. The letters from the churches were read, and the whole was closed by prayer and thanksgiving.

In the Committee, brother Wilkinson stated that he had corresponded with the Rev. T. Finch, of Harlow, on the subject of a new Association, which, it was understood, had been formed, under the title of the South-West Essex Baptist Association: while it had a primary regard to the district, with which it was immediately connected, it would unite, so far as was practicable, in kind and Christian co-operation with the general body.

Letters were read from the churches at Waltham Abbey, and Potter Street, in which, with every sentiment of cordial and brotherly attachment, it was stated that, owing to their proximity to the district which the new Association had marked out for its operations, they had retired from their connexion with us, and had joined the new Society.

Resolved, That the Rev. W. Humphries, of Braintree, be appointed Secretary, and Mr. John Salmon, of Saffron Walden, Treasurer, for the ensuing year.

That the Circular Letter, prepared by

brother Pilkington, on "Christian Long-suffering and Forbearance," be adopted and printed.

That the articles of faith, &c., as revised, be placed as formerly at the head of each circular Letter, and in small capitals.*

That the subject of the next Circular Letter be,—“The Nature of a Christian Church;” and that brother Wilkinson be requested to prepare it.

That a deputation consisting of brethren Wilkinson and Humphries be appointed to confer with the South-West Essex Association, at their next general Meeting.

That the next annual Meeting be held at Colchester, the third Tuesday and Wednesday in May, 1836: Brethren Wilkinson and Middleditch to preach. In case of failure, brethren Pilkington and Clark. To put up at the Lion.

We never remember to have attended a meeting at which there was more kind feeling, and more unanimity, than that which we have just recorded; and trust that it is the harbinger of many delightful associations which still remain on earth; and of that far more delightful meeting which, in company with the millions of his redeemed people, we shall enjoy, in the presence and around the throne of our Lord and Saviour, in his heavenly kingdom.

J. WILKINSON, Chairman.

WESTERN ASSOCIATIONS IN WALES.

The PEMBROKESHIRE Association was held at Carmel, June 9 and 10, 1835.

Tuesday, at 10 o'clock, the Ministers and Messengers met in conference; and after brother B. Davies, of Cilfowir, had prayed, the following resolutions were agreed upon:—

1. That the Letter to the churches, written by brother J. M. Thomas, of Cardigan, be printed.

2. That the pastors at Star, Sardis, and Llwyndafydd, be permitted to go through the churches to collect towards the debts remaining on their chapels.

3. That the next Association be held at Middle-Mill, on the second Tuesday and Wednesday in June, 1836.

4. That the next Missionary Meeting be held at Ebenezer, Oct. 8 and 9.

5. That the plan of brother T. Thomas, Newcastle, for liquidating the debts on the chapels through Wales, be adopted; and that collections be made towards the

* These Articles are not intended as a Test, but as expressing the sentiments of the Association.

Widows' Fund, and the Mission in Little Brittany.

6. That the church at St. Daniel's be received into the Association.

7. That an Academy be established at Haverfordwest as soon as possible; except the Meeting intended to be held at Merthyr, respecting the Abergavenny Academy, should deem it unnecessary.

Baptized.....	309
Restored.....	81
Received by letters.....	2
Excluded.....	85
Died.....	61
Dismissed by Letters.....	16
Clear increase.....	230

The number of churches in this Association (branches not included) is 31.

Brother W. Thomas has been ordained pastor of the church at Blaenwaun; brother John Rees, at Zion's Hill; and brother W. Owen, at Middle-Mill. We are under the painful necessity of recording the death of the last mentioned brother. He was highly respected in the church and neighbourhood. Likewise brother David Owen, who was a useful assistant in the church at Bethel. Brother J. H. Thomas, of Moleston, has removed to Trowbridge, Wiltshire; and brother T. Owen, of Bethlehem, to East-combs.

The CARMARTHENSHIRE Association was held at Salem, near Meidrym, June 11 and 12, 1835.

Thursday, at 10 o'clock, conference commenced; brother D. Evans, of Ffynnon Henry, prayed; when it was resolved,

That the next Missionary Meeting be held at Rehoboth, Oct. 12 and 13.

That the next Association be held at Llanelly, on the last day of May, and first day of June, 1836. Brethren T. Thomas, Newcastle; T. Jones, Rhyd-wilym; and others, to preach.

Baptized.....	196
Restored.....	72
Excluded.....	125
Died.....	90
Clear increase.....	53

The number of churches in this Association (branches not included) is 39.

The CARDIGANSHIRE Association was held at Penrhyncoch, June 17 and 18, 1835.

Tuesday morning, at 10 o'clock, we met in conference; brother J. M. Thomas prayed; and the following resolutions were agreed upon:—

That we coincide with the other Associations regarding the plan of brother Thomas, of Newcastle, for pay-

ing the debts remaining on the chapels; and likewise regarding the Academy at Abergavenny, the Mission in Little Brittany, and the Widows' Fund.

That the next Missionary Meeting be held at Aberayron, Oct. 15 and 16, 1835.

That the next Association be held at Aberystwyth, on the third Tuesday and Wednesday in June, 1836.

Baptized.....	100
Restored.....	15
Received by letters.....	1
Died.....	60
Excluded.....	34
Dismissed by Letter.....	15
Increase.....	7

The number of churches in this Association (branches not included) is 14.

WEST HANTS.

The annual meeting of this Association was held at Brother Yarnold's, Romsey, on Wednesday, September the 9th. The afternoon was spent by the brethren in prayer, and conference relating to their ministerial and personal experience and labours during the past half year.

The brethren assembled in the evening at brother Yarnold's meeting-house. The following ministers were engaged: Brother Burnett, of Lockerley, introduced the service by reading the Scriptures and prayer; brother Burt, of Bewley, spoke on the duty of the people to aid their pastors in their great work, by inviting persons to attend the means of grace, and in admonishing their neighbours and friends to "flee from the wrath to come;" brother Titherington, of Winchester, addressed the auditory on the character of Christ, as the "Refiner" of his people; brother Turquand, of Milford, showed the importance of entering into solemn and immediate engagements to be the Lord's; and brother Draper enforced on the attention of the meeting the importance of forming a right estimate of life, and of being ready for the solemn moment of our departure.

Mr. F. Perrot, who had just returned from Switzerland, having attended the celebration of the third centenary of the Reformation, gave a brief account of the progress of evangelical truth in that interesting country.

The next meeting, by God's blessing, will be held at Lockerley, in April next.

GENERAL BAPTIST ASSOCIATION.

The sixty-sixth Annual Meeting of the representatives, &c., of this respect-

able denomination, comprising one hundred and sixteen churches, was held at Castle Donnington, Leicestershire, on June 30, July 1, 2, and 3, 1835. The public services were crowded to excess.

The [annual meeting of the General Baptist Foreign Mission Society was held on the Wednesday afternoon; brethren J. Goadby, sen., W. Pickering, C. Lacy (Missionary from Orissa), T. Orton, T. Stevenson, S. Wigg, J. Peggs, and W. Butler moved and seconded the Resolutions. In the evening a sermon was preached by brother J. Wallice, of London, from 1 John v. 6. On Thursday evening brother J. Bissill, of Sutterton, preached from Mark xvi. 15.

The churches at Cradley, Perth, Alfreton and Ripley, were added to the Association.

It was resolved that the Association cordially approve of the 'Baptist Union,' and appoint brethren J. Wallice, of London; J. G. Pike, of Derby; J. Stephenson, M.A., of Southwark, and J. Peggs, of Bourn, to be our representatives at the next annual Meeting of the Union.

State of the churches.

Baptized during the year.....	1000
Received by Letter.....	145
Restored.....	80
Dismissed.....	111
Excluded.....	178
Withdrawn.....	146
Dead....	219
Clear increase.....	571
Number of Members....	12,295

The next Association to be held at Bourn, Lincolnshire, commencing the last Tuesday in June.

CHAPELS OPENED, &c.

STAPLETON, NEAR BRISTOL.

Preaching and a Sabbath-school have been held in a small room in this village for many years past, and it has been often thought desirable to build a chapel. On the 15th of Nov. 1832, a public meeting was called, of the ministers in Bristol and the neighbourhood, to consult upon the best means of carrying it into effect, when a committee was appointed to superintend the building of a chapel and school-house. His Grace the Duke of Beaufort very kindly gave a piece of ground for the purpose; and on the 14th of May, 1833, the foundation-stone was laid, when the Rev. Thomas Winter gave an address on the ground, suitable to the occasion; and on the 28th of October following, the chapel was opened for divine worship, when

the Rev. Messrs. J. Davies, John Foster, J. E. Good, W. Lucy, and T. Winter, assisted in the services. The chapel is capable of containing 300 persons, with a school-house attached for 100 children: the property is vested in the hands of twenty-one trustees. There are some very pleasing circumstances and prospects in connexion with this station. The congregation value the labours of Mr. Upton, who preaches there without fee or reward, and has been made useful; with some of the senior children in the school, there is evidently a desire for that knowledge which maketh wise unto salvation.

The cost of the chapel and school-house is £500; about £200 have been collected in Bristol and the neighbourhood; and a debt of £300 remains, for which application is made to the religious public: and, to save travelling expenses, and prevent Mr. Upton from leaving his charge, it is earnestly requested, that the churches and liberal individuals will kindly send their contributions to the treasurer, Mr. Finch, Redcliff Street, Bristol.

APPLEBY, LEICESTERSHIRE.

Three years ago, the church at Appleby, in Leicestershire, was burdened with a debt on their place of worship to the amount of £120. Past exertion, connected with poverty, rendered any farther effort amongst themselves impossible. The ministers in the county, being made acquainted with the fact, and deeply sympathizing with the case, mutually agreed to recommend it to the liberality of the Christian public; whilst, at the same time, they engaged to do what they could amongst their own immediate friends. This application was kindly and efficiently responded to by various churches, by which the debt was reduced to £18. In order, therefore, to remove this, two sermons were preached last May, by Mr. Mursell, of Leicester, and Mr. New, of Arnsby; when, through the further assistance of individuals from Leicester and elsewhere, the debt was entirely discharged.

Thus, the painful anxiety, which had long and heavily pressed on the heart of their truly respectable and laborious pastor, is dissipated: whilst the friends feel themselves happily relieved from a burden which has greatly interfered with their exertions in other respects. On this account, they wish to avail themselves of an opportunity, through the medium of the Magazine, to convey

their grateful acknowledgments to those churches to whom they feel themselves indebted for their generous help.

EAST BUDLEIGH.

A neat little Baptist chapel, capable of containing 300 persons, was opened for public worship in the village of East Budleigh, Devonshire, on Lord's day, June 7th, when Mr. Henry Hawkins, of Stroud, Gloucestershire, preached in the morning and evening, and Mr. Patch, of Exmouth, in the afternoon, to very attentive and respectable congregations.

SOUTHWARK, LONDON.

The foundation-stone of a new Baptist chapel, designed to be called Trinity Chapel, and situate in Trinity Street, Blackman Street, Southwark, was laid on Friday, the 3rd of July, at three o'clock, by the Rev. Andrew Reed, D.D., who delivered an interesting address on the occasion. The spot had been prepared, and a very numerous company were assembled. The service was commenced by the Rev. B. Lewis, the minister of the place erecting, giving out part of the 48th Psalm, Dr. Watts's, reading a suitable portion of Scripture, and engaging in prayer. Another hymn, written for the occasion, was then sung; after which, the Rev. Mr. Combe, of Soho Chapel, offered an appropriate prayer. The Rev. doctor then went through the ceremony of laying the stone; after which he returned to the centre of the platform and delivered an address, which seemed to be well received by all parties attending, although made up of Christians of various denominations. The 118th Psalm, Dr. Watts's, was then sang; after which the Rev. Mr. Harris, of Dartford, again offered up prayer. A doxology was sung, and the Rev. Mr. Lewis dismissed the meeting. The Rev. Mr. Dovey, and the Rev. Mr. Bridgeman, also took part in the service, which was conducted with a solemnity suitable to the occasion.

We were pleased to see, both on the platform and among the multitude, ministers of the three leading denominations of Christians, all apparently harmonizing with each other and the people, both in their expressions of holy joy and gratitude, and their solemn supplications to the throne of the Most High. A liberal subscription was made.

NORTH CREAKE, NORFOLK.

On July the 19th a small chapel was opened at this place, for the use of the

Baptist congregation lately worshipping at the Independent chapel, South Creake, and being in connexion with the Fakenham cause. Brothers Hunt and Spooner officiated on the occasion.

PAXFORD, WORCESTERSHIRE.

On August the 6th, a new Baptist chapel was opened at Paxford, Worcestershire, near Campden, Gloucestershire. The Rev. T. Coles, M.A., of Bourton-on-the-Water, preached in the morning, from Eccles. v. 1. The Rev. A. Fuller, of Blockley, in the afternoon, from John v. 25. And the Rev. T. C. Keene, of Pershore, in the evening, from Gen. xxviii. 17. Brethren Fuller, (Mann, Docker, Indeps.,) Acock, Miles, and Cheny, engaged in the devotional services.

The congregations were good throughout the day. An additional sermon was preached in the evening, in the open air, by the Rev. T. Coles, M.A., to those who could not gain admission to the chapel. Eighteen pounds were collected. It is gratifying to be able to state, that this, with what had been previously collected, is nearly sufficient to defray the expense incurred in building the place.

ZION CHAPEL, TENTERDEN.

On Thursday, the 6th of August, this chapel was opened for the public worship of God. The old meeting-house being in a very ineligible situation, and in such a dilapidated state as to require a considerable outlay for repairs, the church determined to attempt the erection of a new place of worship. A piece of ground was accordingly procured in a central part of the town, and a very neat and commodious chapel, 45 feet long, by 29 broad, with a double vestry, has been erected. The Rev. T. Thomas, of Henrietta-street, London, preached in the morning; Rev. W. Matthews, of Canterbury, in the afternoon; and the Rev. W. Groser, of Maidstone, in the evening. The following ministers, and other Christian brethren from neighbouring churches, kindly officiated in the course of the services: Rev. A. Smith, of Rye, Sussex; Rev. J. Payne, and Mr. Scott, of Ashford; Rev. — Phillips (Indep.), and Mr. Jule, of Staplehurst; Rev. J. Ellson (Indep.), of Cranbrook; Rev. John Morgan (Wesleyan), of Tenterden, and Mr. Avery, of Benenden. The pews having been cleared out of the old chapel, and the walls and tables tastefully decorated with flowers and evergreens, 100 persons

sat down to dinner; and after the service, in the afternoon, about 160 partook of the refreshment of tea.

Crowded congregations attended the gates of Zion through the day. The collections amounted to £32 14s. 3d. making, with the sums previously contributed by the worshippers in the former place, a total of £204 11s. 6d.

It was truly refreshing to the pious mind, to witness the love and harmony which prevailed among the ministers and private Christians of different denominations, who had come together on this occasion. We are happy to state, that on the Lord's day, 9th August, the congregations were excellent, and that nearly all the seats are hired.

BUTTESLAND STREET, EAST ROAD, HOXTON.

The Baptist church, formerly meeting in Gee Street, Goswell Street, under the pastoral care of Mr. Joseph Rothery, has removed to the above place; where a new chapel was opened for divine service on the 2nd of September.

ORDINATION.

SWAY.

On Tuesday evening, Sept. the 22nd, Mr. G. Jones was ordained co-pastor with Mr. W. Mursell, sen., over the Baptist church at Sway, near Lymington. The following brethren engaged in the different parts of the solemn service: Rev. J. Millard, D. E. Ford (Indep.), W. Mursell, sen., J. Turquand, J. B. Burt, and T. Rutter.

It was a very stormy and rainy evening; nevertheless the house was well filled, and we hope the divine presence was with us.

NOTICES.

SOUTH BEDS. AND HERTS. BAPTIST UNION.

An Association bearing the above name has just been formed; and the first public service in connexion with it will be held at Hemel-Hempstead, on Tuesday, October 6th. The Rev. H. Burgess, of Luton, will preach in the morning; service to commence at 11 o'clock. A public meeting will be held in the afternoon, at 3 o'clock, when letters, describing the state of the churches, will be read.

On Wednesday, Oct. 7, will be opened for public worship, the new Baptist chapel, Watford, Herts.; when the Rev. John Leifechild, London, and the Rev. E. Steane, Camberwell, are expected to preach. Service in the morning will

commence at 11 o'clock, and in the evening at six.

The next quarterly meeting of the London Baptist Association will be held at the Rev. J. J. Davis's, Tottenham, on Thursday evening, Oct. 15th, 1835; when the Rev. J. Watts is expected to preach on *The Sin and Danger of Conformity to the World*. Service to commence at half-past six o'clock.

NEW PUBLICATIONS.

Just Published.

Memoirs of Mrs. Ellis, Wife of the Rev. W. Ellis, late Missionary in the South Sea Islands, and Foreign Secretary of the London Missionary Society; containing notices of Heathen Society—of the details of Missionary Life—and of the manifestations of Divine faithfulness in severe and protracted sufferings. By the Rev. W. Ellis.

The Kingdom of Christ in conflict with the Kingdoms of this World. A discourse delivered in George Street Chapel, Manchester, June 10, 1835, at the Association of the Baptist churches for the counties of York and Lancaster, and published at their request. By the Rev. B. Godwin, of Bradford, Yorkshire.

Preparing for Publication.

In a few days will be published, by particular request, *The Relative Duties of Church Members*. By George Wright, Beccles.

The Rev. Eustace Carey will shortly publish a Memoir of the Rev. W. Carey, D.D., more than forty years Missionary in India, Professor of Oriental Languages in the College of Fort William, &c., &c. The Work will comprise A Review of his Early Life and Entrance upon the Christian Ministry, by himself—A Recollection of his Early Life, by a Beloved Sister—An "Attempt at a Memoir, &c.," by the late Rev. Andrew Fuller—A Critique upon his character and labours as an Oriental Scholar and Translator, by Dr. Wilson, Professor of Oriental Literature in the University of Oxford, &c.

*. In page 226 of our present volume it is stated, "Mr. Ivimey believed, as did also the late Rev. James Dore, that when a man ceases to be a strict Baptist, there is no resting-place for his feet, till he finds himself a strict Papist." In this passage the reference is to a pamphlet by Mr. Ivimey, entitled, "A Scripture Manual on Terms of Communion," in which the Author says, "There is no consistent standing," said the Rev. James Dore, of London, to me, "between being a strict Baptist, and returning to the Church of Rome."

A highly respectable correspondent has since informed us, that "the late Rev. James Dore was favourable to mixed communion." The contradictory statements may convey the sentiments of the same individual at two distant periods of his history.

ERRATA.—In our last number, at p. 365, for *ψευδοδαι*, read *ψευδοσδαι*.

The motto at page 330 should read thus: "Quo semel est imbuta recens servabit odorem Testa diu."—HOR.

In our March number, at p. 101, for 100,000 were Catholics, read 100,000 were Protestants.

IRISH CHRONICLE.

OCTOBER, 1835.

To Rev. J. BATES.

Dynode, July 13.

Since my last I have been endeavouring to make known the glad tidings of the Gospel to my fellow-sinners, by reading for them that word which is able to make wise unto salvation, and by telling of the Saviour.

A young man named Kilbride, who lives with me as hired servant, appears to have received much benefit from hearing the Scriptures read in my house. When he first came to my house he was a Roman Catholic, and very ignorant. I read for him, and pointed out to him the way of salvation through the Saviour. He now says he will never kneel to a priest; that Jesus is the only priest he wants. A few days ago, the priest held confession in the neighbourhood, and when the people were going to confession, they asked him to go with them; but he told them plainly, that he did not intend ever to go to such a confession, that of late he had been blessed in hearing the word of God read, that he is determined to follow the dictates of that word, and not to follow the doctrines and commandments of men. Some of the people then told him, that the priest had power to work miracles, and that if he would not attend to his confession as usual, the priest would make him an example in some way, by his miraculous power; and he replied, that he was persuaded that the priest had no power from God to do such miracles, and that he therefore did not fear him.

In the last month I read, for James Healy, of Carrownaboneen, the 3rd and 5th of John; and showed him, from different parts of Scripture, that Jesus is the way, and the truth, and the life, and that none comes to the Father but by him. He said he was persuaded in his heart that this was the truth, and that he would come often to hear me read the word of God for him. This man lately met with two priests, who told him of certain things which they wanted him to do, telling him that, if he would not be

obedient to their commands, they would not give him the rites of the church, &c. He told them candidly that he would never submit to them in this case, and that very little would make him quit them altogether: when the priests found the man so firm in his mind, they began to flatter him.

I have lately read for two men in my house the 3rd and 4th of Matthew: they heard very attentively, and said they will come every Sunday until they learn to read the Irish Testament.

BRIAN BRENAN.

To the SECRETARY.

Ballina, Aug. 19.

My dear rother,

I herewith send you the journals of the Readers for the past month, as also a list of the collections and subscriptions obtained by me in Connaught and Ulster, arranged and prepared for publication.

A number of pieces of unbleached linen, printed calicoes, balls of worsted, &c., were received from Mrs. Burls, sen., in May last, which you will have the kindness to acknowledge, with many thanks. They will prove, I have no doubt, a great stimulus to the children. My recent illness was the only reason why they were not acknowledged before. Mrs. Burls, I am sure, will receive this as an apology.

I referred in my last to Mr. Morgan, son of the Rev. T. Morgan, of Birmingham, as being here, and as being occupied in preaching at our different stations in the country, and also occasionally in Ballina. This to me was a very seasonable help; and, from the acceptance with which his preaching met in Ballina, Easky, Mullifary, Ballington, and other places, will, I trust, to some souls at least, be a visit long to be remembered.

As yet, I have not, since my illness, extended my labours much beyond the circle of Ballina. This quiet I found necessary in order to recruit my health.

The next month is the time for inspecting the schools; at my return from which I hope to have something interesting to communicate.

J. ALLEN.

To the SECRETARY.

Coolany, Aug. 18.

Dear Sir,

I trust that the benevolent and active operations of our Society, in this part of Ireland, are still going on, in the most active and useful manner. The Sabbath Readers are diligently and usefully employed. The Inspectors, as they travel from village to village, are favoured with many opportunities of making known the knowledge of the Gospel to their fellow-sinners; and, on some occasions, circulate religious tracts. I trust, ere long, by our united and persevering labours in making known the truths of the Gospel, connected with our united and fervent prayers to God for his blessing, that much good will result to our fellow-men, and redound to his glory.

During the past month the Lord has enabled me to go on with my work as usual. Besides preaching in Coolany, sometimes I have been two or three times a week in the country, and preached to very good congregations. I have visited Cloonacorra, Drimnagoole, and Conghill; this last place is new ground, but as there are a goodly number anxious to hear, I hope to visit them in a regular way. Other places I also visit as often as time will permit, but I have far more invitations than I can supply. It is a period of great inquiry after religious truth on the one hand, and a period of great exertion on the other. May the Lord teach us all by his Spirit, who are employed in teaching Christianity, and make his word effectual for the salvation of those that hear it!

Praying that spiritual strength, and spiritual enjoyment, may be given to us all,

I remain, yours, &c.,
JOHN BATES.

To the SECRETARY.

Limerick, Aug. 25.

My dear Sir,

I have been from home the last twenty-four days, and returned last night. I have been endeavouring to disseminate as much truth as possible; and besides preaching, I have tried to

communicate the saving and sanctifying knowledge of Christ Jesus, my Lord and Master, to various classes of society; nor have the abodes of the wretched and the miserable, the distressed and the afflicted, been entirely neglected; but I have visited several. Would to God my circumstances would allow me to act according to the dictates of feeling, and the claims of wretchedness and destitution; and, while the joyful news of redeeming mercy, through the unparalleled and inconceivable sufferings and love of the gracious and precious Jesus, in delivering from the wrath to come, would arrest the attention of some, cause tears to stand in the eyes and stream the cheeks of others! O it would be good to afford also the bread that perisheth. "To do good and to communicate, forget not; for with such sacrifices God is well pleased."

I forward to you the Scripture Readers' Journals as usual. John N—— has been very useful at T——, in Kerry; he has brought away three people from popery, I trust savingly to the Lord.

W. THOMAS.

To the SECRETARY.

Kilbeggan, Aug. 6.

My dear brother,

On Lord's-day, the second of this month, we held our fourth Annual Meeting, designated the UNION of the CHURCHES. The Rev. Mr. Hardcastle, of Waterford, again came to our assistance, having to travel at his own expense, in coming and going, about 280 miles. The previous Saturday evening, at seven o'clock, he preached an excellent preparatory sermon, from Phil. i. 3, 4. This meeting was well attended, though but few of our distant friends had arrived. At seven o'clock the next morning, our prayer-meeting commenced, in conducting which, some of the brethren, besides Mr. Hardcastle and myself, took a part. This was a solemn and reviving time. I gave an address for about a quarter of an hour, and concluded in prayer. This continued till near nine o'clock, about which time our friends began to pour into town from all quarters. About thirty persons sat down to breakfast. Ten o'clock was the hour appointed for the more public service. In the interval, it was exceedingly gratifying to see so many of our friends, from various parts of the country, attracted together

on such an occasion. It put me in mind of this passage: "They go from strength to strength; every one of them in Zion appeareth before God." Every thing seemed to concur in the completion of the object which had called us together; and to show that it met the approbation of our God. Our purpose to have the preaching out of doors was not frustrated; though some threatening clouds occasionally passed over us, yet they only gave a momentary shade from the penetrating rays of the sun, which assisted the speakers. The place was peculiarly adapted for it too, quite shut in from public view, surrounded with fields, houses, trees, and walls, with a respectable approach. Besides our own forms, we were accommodated with others which were well arranged before the place fixed on for the preacher to stand. Punctually at the time appointed I ascended the large table, upon which we stood, and gave out that excellent hymn,

"All hail, the power of Jesu's name!"

which was sung with animation; and after prayer, brother Hardcastle preached from 1 Tim. i. 11. He seemed as if he had received immediate inspiration from heaven. The sermon was delivered in a masterly manner; the sentiments evangelical; his language eloquent; his voice sufficiently loud; and it was to all pleasing, and, I hope in God, profitable. Until nearly the close of his sermon I was in expectation of the arrival of the Rev. Mr. Brown, of Parsonstown, who had promised to give us the aid of his splendid talents, but was unavoidably prevented; and as the people expected the second sermon from him, I had to make his apology to them, and without hesitation, and consequently without preparation, make up my mind to stand in his place. I preached from 2 Cor. iv. 7, and sang that hymn,

"Come, ye sinners, poor and wretched."

There were about 300 persons present, many of them highly respectable, and all of them exceedingly decent—far above the common. Not one of them left the place after the first sermon, nor until mine was concluded, which was a thing probably never known before, at out-door preaching; nor was there the slightest annoyance or appearance of inattention during the whole time, which was close upon three hours. Well done, Ireland! After such a soul-enlivening specimen of the moral and religious effects of the operations of the

Society—combined with every other means employed for Ireland's reformation, can our English friends and brethren say that the fragrance of their money has been wasted in the desert air? Will it not rather be a fresh stimulus to them to renew their exertions and continue their beneficence to an almost sinking people? I find I have digressed, but I hope the digression will give strength and vigour to the wings of exertion, to evangelize Ireland. After the dismissal of the congregation, who seemed almost disinclined to disperse, the seats were taken into the meeting-house, and the united church commemorated the death of our divine Lord. Several persons who are not members, on my invitation, remained to witness the meeting. We commenced singing,

"Bread of heaven feed me till," &c.

and while thus engaged, it was as if heaven had come down amongst us. Brother Hardcastle gave a most suitable address, in which he mentioned the loss the Society had experienced in the death of our beloved brother, Mr. West. It seemed to make a deep impression on us all. The breaking of the bread, and the rest of what is usual at the table, devolved on me. Brother Hardcastle and I prayed alternately. The conclusion was glorious. The whole day was one continued scene of delight. All expressed themselves equally edified, blessed, and comforted.

About sixty persons shortly after sat down to dinner. The seats were again displaced, and tables arranged the length of the house, and the seats put at each side of them, and at the ends too, when rich and poor, without any distinction, regaled together. This gave no pretext to go to any public place for refreshment, which our distant friends otherwise would have been obliged to do. So much as a light expression was not heard during the time: the conversation was wholly on divine things. In the evening at six o'clock, brother Hardcastle preached in the house, from Isa. xlviii. 17: the house was crowded, and it was also a memorable time.

J. M'CARTHY.

To MR. BATES.

Carentary, Aug. 15.

Rev. Sir,

Since my last I have been diligently endeavouring to make known to perishing sinners the glad tidings of free salvation through a crucified Saviour; and

I trust there are instances that the Lord has been following his word with his blessing.

About a mile distant from this place lives an old man who has long been a very profane swearer; he was accustomed himself to mix his common conversation with the most horrid oaths; he called himself a Protestant, but for the last ten years he has not been known to go to any place of worship. I invited him lately to come to my house to hear the Gospel preached, but he swore that he would never go to hear such fellows preach. A few days ago, passing along the way I met with him, and he sat down with me on the wayside until I read for him a tract on profane swearing. In it was pointed out the command of the Saviour, "Swear not at all," and also that for every idle word that men shall speak they shall give an account in the day of judgment. Whilst I read he seemed to be struck with a sense of the evil of that sin which he so long indulged himself in, and prayed to God to be merciful to him. He was directed to the Lamb of God, which taketh away the sin of the world. He then expressed a desire to read the tract himself, and thanked God that he could read it. I gave it to him with another called "The Sinner's Help;" he took them and went away. Since that time I met with him, and that lion-like man seemed like a lamb; he conversed freely with me without uttering an oath, and I trust that by this simple means he will be brought to sit at the feet of Jesus and hear his word.

On the 16th ult., I read for M. McManus the 15th of Matthew, and showed from many parts of Scripture that all who put their trust in the Saviour have remission of sins through his blood. She replied, "That is better than to go to Lough Darrig to have our sins remitted." I asked her by what means are sins remitted at Lough Darrig? She answered, "By punishing the body in different ways; that during nine days they eat only three mouthfuls of bread each day, with a little of the water which they call wine,"

&c. I told her that those who come to Jesus find rest for their souls; she said, "There is no rest in Lough Darrig."

26th. Read for a man named Masterson, near Doores, and gave him a tract on "The Foundation of a Sinner's Hope;" telling him that this foundation is Jesus Christ; he took off his hat, and prayed that God might enlighten his mind while reading it, and said that there is no other foundation but Jesus; that he needs no helper—that neither saint nor angel can save us, but Jesus only. This poor man is a Roman Catholic, but continually reads his Testament.

29th. Read for J. Keenan, Roman Catholic, several portions of Scripture at his own request, and showed him from those Scriptures the Gospel plan of salvation; he said, "It is better to believe this than to be doing penance." I could mention many things to prove that the Roman Catholics are becoming very much enlightened, and that the Lord is mindful of his promise that "his word shall not return to him void."

ROBERT BEATY.

CONTRIBUTIONS.

A Female Friend	10	0	0
Collected by Rev. H. H. Dobney, Great Missenden	6	15	6

By Rev. John Dyer:

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